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"LIBERTY, HOLINESS, LOVE."

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, APRIL 8, 1848. N. S. FOLSOM, EDITOR.

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For the Register.

THE LORD'S DAY.

MR. EDITOR,—A correspondent in your paper of March 25th, under the head of "Anti-Sabbath Convention," and over the signature of J. R., expresses a hope, that certain questions proposed by him in the Register of March 4th, under the head of "The Sabbath," "will not be passed by unanswered." On reverting to those questions they appear to me fair and proper, and they ought to receive replies from those who are opposed to the laws regulating the observance of the first day of the week. Although I did not attend the meetings of the Anti-Sabbath Convention, or take any part in that movement, from consideration of its impolicy, yet believing that the principles on which that Convention was held are just, I desire to answer the questions of your correspondent, if permitted to do so in your columns.

The first question in the Register of March 4th, is thus stated: "Is there any better authority in the teaching and example of Christ for abolishing or repealing the law that requires the Sabbath to be kept holy, than for abolishing or repealing any other law of the decalogue? If so, what is it?"

Answer. There is no law for abolishing or repealing the Sabbath or any law of the decalogue; and those laws are still in force among the people to whom they were given—viz:—the Jews, who are yet unconverted to Christianity; and such people have no authority whatever for transferring the Sabbath from the last to the first day of the week. But neither "in the teaching and example to Christ," or his Apostles, or in any other way, is there any authority for the imposition of the Sabbath on the Gentiles converted to Christianity; or for substituting the first day of the week for it, under a similar name and observance. On the contrary, St. Paul, the Apostle to the Gentiles, expressly denounces the imposition of this, as well as every other Jewish ordinance.

Second Question. "What better reasons are there for the non-observance of the Sabbath than for the non-observance of any other moral law? If there are, let them be distinctly given."

Answer. There are no reasons for the non-observance of any *moral* law; but the observance of the Sabbath is not a moral but a ceremonial law; and the reason for the non-observance of it is the same as for the non-observance of other Jewish ceremonial laws—viz: as before stated—that they have not been extended to Gentile Christians. The spirit of the Jewish morality, abstracted from the accompanying mass of immorality, is indeed continued in the Christian precepts; and to this much has been added; but with the exception of the rites of baptism and the communion of the Passover supper, no Jewish ceremonial has been re-enacted for Christians, or acknowledged in the early church.

Third Question. "If human laws may not be useful to enforce a due observance of the Sabbath, and ought to be repealed, can good reasons be given why all human laws to enforce the commands of God ought not also to be repealed?"

Answer. There are no good reasons "why all human laws to enforce the commands of God" should not be repealed, when such laws do not regard the protection of the lives and rights of individuals, which is, or ought to be, the sole object of the institution of Government. The moral commands of God which do not affect the rights of the public, are immediate directions from him to each individual soul, with which the people or their Government have no authority to interfere. All the numerous human laws made to enforce such commands are unjustifiable usurpations of power, to which faithful Christians—though bound to submit—are under no moral obligation to give voluntary support. Such laws ought to be repealed; and we should then be rid of two-thirds of the immense mass of tyrannical law and decisions of law, to the great benefit of the liberty, the happiness, and the virtue of the people. The laws for the observance of the Sabbath—even if it was a Divine command to us—which it is not—should not be exempted from this sweeping condemnation.

Fourth Question. "If the keeping holy a Sabbath was beneficial in a former age of the world, what arguments are there to prove that it is not adapted to be beneficial in the present age?"

It might be a sufficient answer to this question to say, that if God in his wisdom saw fit to enjoin the "keeping holy" of a Sabbath on his peculiar people in a former age, we have a right to infer that he foresaw that it would be beneficial to them; and if Christ in the wisdom of the Father did not see fit to impose it on his followers in a future age he foresaw that it would not be beneficial to them; and we ought to be satisfied with this difference of judgment in the two cases, whether we saw the reason for it or not. But it is easy to perceive that an institution which was in conformity to all the imposing ceremonies of the Jewish church might be well adapted to influence beneficially a sensual and superstitious people in the childhood of our race, which in the advanced intellect and higher spirituality of Christianity would only be disregarded in contempt or used in a pernicious perversion. That the observance of this ceremonial has produced these different effects in the two different ages, is not merely a matter of inference, but of history.

I have thus answered the questions proposed by your correspondent, J. R., but there is another question of far more importance, which he has not asked, the answer to which supersedes all the foregoing, and which is indeed the principal object of this communication. It may be asked if there is no Christian authority for the observance of the first day of the week as a Sabbath, where is the evil of such an observance, if it is consonant to the habits and feelings of devout and affectionate persons? The evil is that it has kept out of view and almost obliterated the commemoration of the greatest event that ever occurred in our world, on which our greatest hopes depend, and for which our greatest gratitude is due—the resurrection of Jesus from the grave. The first day of the week was hallowed by that event; and it was hence called "the Lord's day." On that day the early disciples met with joyous reminiscences to celebrate the last supper of their Lord, to contribute to each other's necessities, to prepare each other's minds for the trials which awaited them, and encourage each other's hearts with the view of that resurrection and immortality, which was the great theme of their preaching, and the foundation of their highest aspirations. The Sabbath of the preceding day had been cast off by many, and never acknowledged by all; its tradition of a seventh day rest and its gloomy Jewish restrictions disturbed not their cheerful association; no thought of a connexion between celebrations so different in their origin and purpose ever entered their minds; and for ages the rising sun of the Lord's day shone upon the Church, symbolizing the ascent of the immortal spirit from the grave to a glorious resurrection, calling to grateful worship and fraternal assemblage, but forbidding not useful occupation or innocent recreation.

With the reformation came back the Old Testament to be identified with the New; the dark pall of repudiated Judaism to cover the beauteous form of paralyzed Christianity. The Lord's day is said to be the successor of the Jewish Sabbath; it is called by that name, and accordingly all the stern and restricting associations which belong to that Sabbath gather round the first day, perverting its object and desecrating its holiness; and all the animating contemplations it should afford of a blessed futurity are lost to the public mind. The effect is seen in the cold mechanism of public worship, the selfish heartlessness of society; the practical skepticism of a future life. We ask for the "Lord's day;" we would employ it to pour out our rapturous gratitude for the revelation of a redemption from death, to a celestial immortality; but that day is not to be found. In its place is seen the low and forbidding aspect of a resuscitated Sabbath, carrying us back to the awful silence of a Jewish rest, the everlasting sleep of a Jewish grave.

J. P. B.

[We have received several communications on Jane Eyre; but we think we must close the subject with the three following. We intended to have inserted before our readers. We inserted the former articles, as we insert the present, not to discuss the merits of a novel, but because they present important subjects, on which, one way or the other, it is desirable to have definite conclusions. We have taken the liberty to abridge, in order to avoid repetition, and because we have not room for the communications in full.]

For the Register.

"AUDI ALTERAM PARTEM."

The readers of the Christian Register rely on the judgment of the Editor, when a book is recommended in its columns. Three columns are devoted to a defence of Jane Eyre in the last Register. If they were *read* by the Editor, he probably relied too much upon the writer and had not himself read the work so recommended. Jane Eyre on being engaged as governess, soon learns that the lady who engaged her, was only the house-keeper, and that her pupil was the daughter of Mr. Rochester, the owner of the estate, which he rarely visited. She first met him accidentally, and neither knew the relation in which they stood to each other. His manner, his voice, and his words, made at this interview an impression so deep, that their occasional intercourse afterwards, as Master and Governess, gradually ripened from a sort of love in her at first sight, to an absorbing passion. The strength of this passion is marked by her expressions when Mr. Rochester had invited guests to his house, among whom was a lady to whom he was supposed to be engaged. "No sooner did I see that his attention was invited on them, and I might gaze without being observed, than my eyes were drawn involuntarily to his face. I could not keep their lids under control, they would rise, and their lids would fix on him. I looked and had an acute pleasure in looking, a poignant pleasure, pure gold, with a steely point of agony, a pleasure like what the thirst-perishing man might feel, who knows the well to which he has crept is poisoned, yet stoops and drinks divine draughts nevertheless." (Page 67.)—And these indulged reflections were after she knew the girl to whom she was the Governess was the child of one of Rochester's mistresses, of which he took the charge because she said it was his, though he did not believe her; and when the child enquired of him, in the presence of Jane, if she did not in a certain dress resemble her mamma, he says, "Precisely, and she charmed my English gold out of my British breeches pocket; I have been green too Miss Eyre, aye, grass green; not a more vernal tint freshens you now, than once freshened me." He had detailed to her the discovery of his Mistress with another lover, his dismissal of her and challenge of his rival, "whom he had the pleasure of encountering and left a bullet in one of his poor étiolated arms." Subsequently he told her that he had "tried the companionship of Mistresses. The first I chose was the mother of the child, then an Italian, then a German, both considered singularly handsome. The Italian "was unprincipled and violent; I tired of her in three months.—The German was honest and quiet, but heavy and mindless, unimpressive; not one whit to my taste." In relation to this recital, the writer in the Register, states "to stigmatize as unbecoming her listening to the tale of his past life from his lips, is to our minds but another instance of morbid sensibility and mistaken and false refinement of delicacy."

Jane continues in this relation, to Rochester, as the governess, until he offers to marry her; they are at the altar, when the bans are forbidden by the brother of Rochester's wife, who is still living in the house with him, though insane. It would seem to be more the forbearance and sense of right in Rochester, than any high principle in Jane, that preserved her. She resolves and keeps her resolution to avoid farther temptation, and she secretly and suddenly leaves him. "Why should not she marry him," asks the writer in the Register, "when she knew they perfectly loved each other and were necessary to each others happiness?"

It was not my intention to recapitulate the story of Jane Eyre, or to deny the absorbing interest of the novel. The author has displayed powers of a high order, graphic description, delicate discrimination and tact, in touches of character; well sustained dialogue with many excellent and striking remarks. But that a work containing what is herein quoted should be described in the Christian Register as "being remarkably moral and healthful in its tenor throughout, or *if not moral*, as eminently Christian both in tone, temper and design, strikes with great surprise one of

THE REGISTER'S READERS.

For the Register.

REMARKS ON THE REPLY TO THE CRITICISM ON JANE EYRE.

We are irresistibly impelled to make a few remarks on the above "Reply," as we daily are strengthened in our opinion of the pernicious tendency of this book, and all others of the same class. The comments which had previously appeared seemed to us to indicate a healthy tone of thought, and we rejoiced, that amidst the cloud of admirers, some were to be found among the faithless, faithful, who dared to think—and think coolly and correctly, respecting the merits of this work. We confidently hoped, that after the first burst of enthusiasm, (called forth by the arrangement of its incidents, the charm of its style, and the interest of the narrative,) all who had admired would begin to look about, and ask themselves whether any good reason could be given for the expression of unqualified praise. But, on perusing the "Reply," we are grieved to find that the poison has taken effect.

A tale of fiction either is, or is not, immoral in its tendency. It either has, or has not, some purpose in its development, and the reader either has, or should have, some object in the perusal. No one, having a desire for moral and religious growth, wishes to be led through the fields of literature, simply for entertainment, to the waste of much precious time, and, what is far worse, to the consequent enervation of the mind. Each one, therefore, unconsciously perhaps, proposes to himself some object in reading; and all must wish the best entertainment that can be provided. No one would partake of that food where poison was concealed in some of the most tempting dishes; neither would we desire for ourselves, our children or our friends, the company of a specious libertine, however graceful or attractive he might be externally. And should we not seek to discriminate between the true and the false, wherever contact could produce harm?

On mature reflection, therefore, and judged by such laws, Jane Eyre deserves to be condemned and banished, charming tho' she may be. For what is the purpose of this very book, stripped of all the attractions thrown about it by its author's talent, and looked at with the searching gaze of truth and morality, and of that Christianity whose aid is not invoked by the author of the "Reply"? It is nothing more than to reward a wilful, discontented girl, and a libertine for their misconduct. No virtuous effort, no heroic self-sacrifice, no struggle for a higher life is visible on the part of either. Through the whole book they revine at the decrees of Providence, and are only happy in the gratification of their desires. Jane Eyre is only withheld from sin, actually debasing sin, by the fear of its present consequences. Rochester, sinful in the commencement of his career, his very impulses wrong, descends, from one stage of villainy to another, until, having sunk to the lowest deep of wickedness, he is presented before us as an object of pity and sympathy. In his severest affliction, instead of humbling himself before God, and seeking the good of others, and forgetting his own sufferings in the happiness of those about him, as a regenerated being would—he whines, and mopes, and growls in solitude, until the object of his passion is returned to him. Then, forsooth, it is no difficult task to pretend gratitude to God, and the possession and enjoyment of religious sentiment. We will not however attempt to injure, by repetition, the excellent criticism of the incidents of the book in the Register for March 18th. We rejoice to find that a female was the author. We were cheered to see the light of a pure mind, a refined taste, and a clear head, shed upon this baleful production.

When this vile seed is sown in the fervid imaginations of youth, and before the ripened judgment and rightly directed taste can enable the mind to endure and weigh well the worth of such productions—are they not in great danger of yielding to the tempter, and of becoming just what they have been described. Who, in the words of "the criticism," would wish to be Jane Eyre—or to own her as a child, or sister! Who would desire to be the mother, or the wife of Rochester, or to stand in a similar relation to any of the ladies or gentlemen of George Sand, Bulwer, Sue, or others of those misguided persons who have written volumes upon volumes to feed the diseased cravings of empty heads, vacant hearts, and unbridled fancies.

Let us awake from this weak, blind admiration of what appears great and good, and carefully examine before we applaud. Let us see the danger which threatens all most dear to us, in the perversion of their morality and virtue, through this most fearful opening—this breach in the wall effected by the modern school of novelists, who have artfully adapted themselves to the prurient taste of the age, and are not the less wolves, because the cloak which covers them is made of the finest lamb's-wool, dyed in the most attractive hues—lined and trimmed in the latest fashion, and its folds so adjusted as to hide entirely from the sight of lovely, unsuspecting youth, the gaunt form, coarse wiry hair, sharp claws, and devouring fangs. We must indeed be up and doing. On all sides are enemies, and watching and prayer, both earnest, efficient and continual, can alone save us. Those reared in the stricter observances of religious duties and holy thought, with literary tastes formed upon different models, may pass comparatively unharmed through the fearful ordeal of modern refined depravity. But the young especially—the lambs of the flock—our children—who shall save *them*, if we, their guides, sleep at our posts, carelessly leave open the gate, and permit the deceitful foe to enter, and take quiet possession ere we awake!

In the "Reply" it is said, "to the pure all things are pure." This sentiment is just in itself, but perverted in its application. To the pure all things are indeed pure. With such, the delineations of vice, however specious, or however coarse, produce no effect but that of loathing and disgust. But this is purity of a positive character; where there is strength, light and knowledge—purity rendered adamantine, it may be, by successful resistance to temptation. With such there is no second death. *This is a comparatively small class.* But there are those who are pure from never having been exposed to temptation, and when it is presented in alluring forms, and by the pen of genius, however good may be their general tendencies, they are unable to resist the devil, and he will not flee from them. *This is a very large class.* And then there are the young, *that numerous host*, with characters unformed, susceptible to influences; rather inclined to virtue than vice; plastic in the hands of others who may mould them almost at will; catching perhaps tints and hues of light from good examples set before them, and gathering the darker shadows, the filthy defilements of soul, from a pestilent and spurious literature, cunningly contrived with all the refinements of purity—but of the earth, earthy. The author of the "Reply" will probably admit that man is a mixed being in his affections, appetites and passions. If this be so, how can any one be justified in placing before the general mind exhibitions of licentiousness, and other forms of sin, represented in enticing phrase; or how can the apologist of such exhibitions, be justified by simply crying aloud, *to the pure all things are pure.* We may and ought to sympathize with those who fall; but that man or that woman who occasions the fall, by undermining the foundations of virtue, deserves the moral indignation of the community.

UNA.

For the Register.

JANE EYRE—MODES OF EXERTING A PURE INFLUENCE.

affects to represent the majority of those interested in Jane Eyre. I speak for myself; and whether or not I express the opinions of the majority or minority, I cannot tell. I like the book, and thank the author for it. A moral can be learned from it by all who read with such an intention, but that is all that need be said. I certainly cannot agree with those who hold it up as a book of uncommon merit; still less with those who advocate the discussion of the matters it contains, in all their disgusting minutiæ, and argue, as does G. W., that a young lady may with propriety sit at the feet of a libertine, and would-be bigamist, such as Rochester, and drink in the sickening details of his past life. I know there are some who deem it an indication of strength of mind in a woman to speak of such subjects in society. I have known women who delighted to introduce or continue such conversations in the drawing-room or street, forgetful that strength of mind is not the most delightful attribute of woman; forgetful also that the retention of such matters in the mind cannot but render it impure. They do not consider, that, when the poet said—

Evil, into the mind of God or man,
May come and go, so unapproved, and leave
No spot or blame behind,"—

he intended to teach the importance of an *immediate dismission* of evil thoughts, ere they had contaminated the whole being. Let them look about them and see if among their male acquaintances, they take truest enjoyment in the society of such as are familiar with, and can give glowing descriptions of, all the haunts of vice, or in those who, in conversation and life, preserve a purity and elevation of thought, worthy of themselves, and their associates. If they prefer the latter, why will they wonder that our sex should select from among theirs those of similar tastes and refinements! Nor do I agree with G. W., as to the importance of knowledge of all depravities, to those who would exert a renovating power among the fallen; still less that such knowledge should be disseminated by pen or tongue. For the credit of womankind let me say, that I know of some who have done more to the reinstating of the fallen among their sex, who have day after day drawn from among the tempted and the tempting, their kind, and placed them in situations favorable to their advancement and happiness, than any who have made themselves famous for their strength of character or disregard of the proprieties of society. Like the gentle dew of evening, they go shaded by their own sense of female delicacy, giving sympathy and encouragement to the friendless and hapless. In morals, as in physics, there are subjects which had better be avoided when possible in society, and the woman who advocates the unlicensed speech or press in affairs of this kind, is as regardless of what is due to her sex, as she who knowing what the bible has done for them, yet countenances attempts to bring upon it mistrust or disrespect.

B.

THE PENALTY OF VIOLATING NATURAL LAWS.

[From Dr. Howe's Report.]

"Men violate the natural laws; they "go out of the way" of nature. Nature would bring them back; she sends outward ailments as signs of inward infirmities; this not being enough, she says, I will visit these infirmities upon your children to the third and fourth generation; if ye will not mind for your own sakes, ye shall for theirs.

I believe that a general knowledge of the existence of this stern and inexorable law will do more to diminish the number of infirmities with which the human race is afflicted than any thing else can do, and I shall therefore dwell still longer upon it in reference to the blind.

The experience of many years, an acquaintance with several hundreds of blind persons, and much personal inquiry, have convinced me that when children are born blind, or when they become blind early in life, in consequence of diseases which do not usually destroy the sight, the predisposing cause can be traced to the progenitors in almost all cases. Moreover, I believe, that, where the predisposing cause can be so traced, it is only in consequence of our ignorance, and not because there are exceptions to the rule.

When the parents or relatives of blind children are questioned in a way which seems to imply the suspicion of the existence of some hereditary cause of the infirmity, they at first deny the possibility of such cause, and often repel the supposition indignantly, as something derogatory to the honor of the family. They usually do this, also, in all honesty and sincerity; for they are not aware of the number and extent of the causes.

A single case, which occurred recently,—one out of a hundred similar ones,—may illustrate my meaning. I was questioning a man as to the causes of the blindness of his son, about which he was not only in ignorance, but, much worse, in error; for he half believed that his wife having seen the eyes of a cat glittering in the dark had something to do with it. As for any hereditary cause, he never dreamed of it; and yet this man himself was exceedingly purblind; he could not see a thing without poking his nose into it; and always went about with his eyes half shut, and winking and blinking, when the daylight was strong. I found, upon inquiry, that *his own sister* was as purblind as himself, and could never hear the strong light of day without half closing her eyes; and, moreover, that his father and mother were of feeble temperament and *full cousins.*

The hereditary tendency to disease among the progeny of persons related by blood, or of scrofulous or intemperate persons, or of persons whose physical condition is vitiated in various ways, is not seen at once, and may be entirely overlooked, for various reasons. In the first place, there may be only a *strong tendency* or predisposition to some infirmity, as blindness, deafness, insanity, idiocy, &c., which is not developed without some *immediate exciting cause.* Thus, I have known persons of a particular family become blind of one eye in consequence of a slight blow from a chip; then, after some years, become blind of the other from a trifling injury with a finger; or from other causes, so slight as to be borne with impunity by ordinary persons.

Now, if some members of such a family should, by great regularity of life, or by rare good-fortune, escape all accidents or exciting causes which would bring on disease, they would probably never suspect the existence of their danger. Or if they were fearful of the tendency, and by great caution escaped the danger, it would be exceedingly difficult to prove the existence of any hereditary taint.

It is common to say of certain families, of which, perhaps, only one person was quite mad, that "there is *something odd* about all the members of it." Now if we could see the manifestations of *tendencies* to a morbid condition of the body as we see the [illegible] them where none are supposed to exist.

In the second place, diseased tendencies in parents, whether derived from their ancestors, or planted in their constitutions by intemperance or abuse, do not always manifest themselves by the re-appearance of the same infirmity or disease in the offspring. Scrofula, for instance, will re-appear in a thousand forms; it may be blindness, it may be deafness, it may be white swelling, it may be something else. I have known cases where it was impossible to find any instances of blindness occurring in a family previous to the one under examination, and yet upon further inquiry, learned that there had been cases of insanity and *mutism* among the immediate relatives. I am forced to conclude, in such cases, that there is some peculiarity in the physical organization of one of the parents or progenitors, which entails upon the offspring strong morbid tendencies.

But laying aside such cases, there are many where the hereditary tendencies to blindness are so manifest in parties who marry, that the probabilities of the offspring being blind are fearfully great. There are cases in which the parents are the authors of their children's blindness, as much as though they gouged their eyes out after they were born. They may sin in ignorance, but God will not remit the penalty of the sin because another had been committed in the neglect of mental culture.

[From the Lutheran Observer.]

HENGSTENBERG'S GERMANS IN NORTH AMERICA.

EXTRACTS FROM No. 11.

The Trustees manage the funds of the congregation: when a body of Protestant Germans determines to form a congregation and to obtain an act of incorporation, they represent the collective congregation, and afterwards, they are the only legal representatives of the congregation. Various congregations, as, for instance, the Lutheran in Baltimore, have incorporated in their charter the declaration that the Augsburg confession must forever remain the creed of the church; others, such as the Lutheran and the Reformed in Philadelphia, that nothing but German shall ever be preached in their pulpits—if this is not done they have provided for the legal disposition of their funds, and their appropriation to other objects.

The income of German clergymen varies from $150 to $350. Many a German pastor is to be seen with his axe in his hand, others behind the plough or bending over the spade, others feeding their hogs, or, where more prosperous, their cows. The lowest sum necessary for even a tolerable support is from $350 to $400; a less sum makes the pastor a prey to gnawing cares, subjects him to bitter privations, and forces him to do the severest labors of the farm.*

The clergyman is frequently elected for only a year, with a right to dismiss him after a notice of three months, but seldom for from three to five years, and only in particular instances, as in Philadelphia and New York, for fifteen years, or indefinitely.

Thus every year his employers (Brethren,) sit in judgment upon him, to decide whether they shall keep him still longer, or send him afloat. Indeed one cannot conceive of a more sorrowful situation, than that of a German minister in America. His simply legal position, bad enough of itself, is made still worse, nay insupportable often, by the radical temper that reigns in the congregation. Many a one has poured out his heart, even with weeping eyes, before the sympathising guest-friend from his far off home.

Once, upon visiting the German minister R., in S——, a town of over 18,000 inhabitants, commenced only about ten years since, the writer found him and his family in great distress. After ten year's active service of the congregation which he had himself organized with great sacrifices, he had thought himself secure of the love and confidence of all the members. Then, however, a certain *Saul*, unfortunately sent out as a missionary by the Bremen Union, who had already caused disturbances in various congregations, made his appearance, and although kindly received and long entertained by R., had found means to alienate his congregation from him, with the object of taking his place. A paper to the following effect had just been put into his hands: "Pastor R. must himself perceive that the congregation has great reason to be dissatisfied with him, for, instead of being thoroughly converted, he studied entirely too much, and preached too learnedly. Hence no one was converted by him, and the people preferred going to the Albrights, where they found at least vital christianity. In the building of the church, (for which he had with great labor collected more than half the funds among the Americans,) he had constantly interfered and acted as if he were a little king. He frequently omitted the Lord's Prayer during divine service."

This was subscribed by some 86 out of 120 church members either with their hands or with their marks. The poor man was as if thunder struck, by treatment so undeserved, and at having to become a wanderer with his wife and child.

Some have gained a firm footing by their personal character, having something imposing in it, or inspiring a certain fear. Others exert an overpowering influence even in obstinate congregations by the magic of lofty and self-denying love. The emigrants, just escaped from the supposed bondage of their European home, are not content simply to be free and unrestrained, but must now also themselves play the part of lords; and as no other sphere is open to them for this purpose, they naturally lay hold of that which is offered to them in church affairs.

We now proceed to consider the influence exerted upon the German population from without, that is, by the several denominations with whom they have been brought into contact.

THE METHODISTS.

Of all American sects none has exerted so great an influence upon the German population as the *Methodists.* We cannot deny that this body is pre-eminently distinguished by missionary zeal and successful activity for the comunication of the gospel to those estranged from it, from one end of the Union to the other. In the great sea-ports, and in the far distant log cabins in the depths of the western wilderness, we meet them. Wherever civilization has set her foot in the wilderness there the pioneers of Methodism follow her with the preaching of the gospel. Well! if it were only always *the* gospel, and not, as is unfortunately too often the case, only too much *their* gospel. They are just about as exclusive as the Catholics: out of *their* church or for those not converted in *their* way, there is no salvation. But their way goes only through the terrible anguish of hell, whose torments the preacher paints in burning colors, himself excited to the highest pitch, and in his gestures and tones exhibiting all the agonies of the damned. This anguish is followed not by wrestling prayer in the closet, but by the loud prayers of the sinner upon his knees, where he groans and cries and sighs and sobs in the presence of the assembled congregation, until his mental, and still more, his bodily system, excited to the utmost, experiences, with a sweet feeling that pervades the bones and the marrow, the joy of divine grace and the out-pouring of the Spirit. Then the subject of grace goes from the anxious bench, where he has sat, or lain beside it, the object of loud prayers and shouting to those already converted, into the number of the children of God, who henceforth never sin, as they have received the Holy Ghost. Christian knowledge upon most Methodist circuits is a merely secondary matter: it is regarded as superfluous, as it be when at the anxious-bench, all that the soul requires for its salvation is done, and a confused and indefinite feeling is the pledge of eternal election!

The Methodists have labored with great success among the Germans. Their messengers meet the emigrant just arrived, extend to him a kindly reception, at a time, when more or less home-sick, anxious and sorrowful in a wildly strange country, and in part overwhelmed with a certain sense of desolation and solemnity, he is particularly susceptible to an appeal to his feelings. As yet easily led, he is conducted into their religious assemblies; experiences in these circumstances a soothing sense of sympathy and society; hears preaching in a style in which he had never perhaps heard it before, having had no chance possibly to attend a truly evangelical ministry in his own country. Weak in knowledge, he has no power to withstand, either spiritually or corporeally, the powerful assault upon his nerves; the example of others point out to him the way of escape from the terrible distress into which he is thrown, by the bell-colored pictures of the preacher, right up into heaven itself; attractive invitations to mount the steps of the same ladder into such elysian bliss, beset him from all sides; he casts himself finally into the whirlpool, and comes out at once converted and a Methodist, without himself knowing how or why. Then it is so pleasant afterwards to have become a saint, even though it be a sweet dream; they hold on to it, and the church does all in her power to add fresh souls continually to the new kindled fire; or, where coals from the altar are not to be had, at least new flaring straw.

There are now about thirty missionary stations formed in the interior of the country, dependent on the Methodist General Conference. Their concern to proselyte may be seen especially in the zeal with which they endeavor, often by unworthy artifices, to alienate members of regular German churches from their pastors, whom they style reproachfully, "hireling ministers," and to draw them into their own body as the only one that can truly provide for the salvation of their souls. In this way they have ruined many flourishing congregations.

Among the Baptists next, we find the greatest number of Germans.

THE EPISCOPAL CHURCH.

The great majority of the educated, who feel the want of a church at all, or rather find themselves constrained to join one in some form, pass over into the *Episcopal* church. With the exception of the Rationalist congregation in Baltimore, the writer scarcely ever met a German of education, or high social refinement in the Lutheran or in the Reformed church. Even in the rich churches of New York and Philadelphia one finds none but mechanics in the church-councils; the higher class are ashamed of German connection. This disposition of the cultivated and half-cultivated Germans, along with a considerable portion of the lower class also, to turn with preference to the Episcopal church, rests upon grounds partly external and partly internal.

The Episcopal has for some time been the fashionable church, the church of the higher classes, it is *bon ton* to belong to it. In many states this is still, after having been originally the church established by law, the richest, its church edifices are the most splendid, its institutions the best endowed. Then its practice and discipline are less strict—whilst the other American churches require evidences of regeneration of the heart as a term of reception and communion in the church, the Episcopal requires only the confession of the mouth, and exercises no strict control over those connected with it. This attracts many to whom the demands of other communions, that the whole conversation should show the sincerity of the Christian, is disagreeable, or goes too far for their principles. These causes conspire to make the Episcopal appear to many Germans of the higher classes the most respectable and convenient of any that they can select. American habits making connection with some church or other essential to respectability. Another deeper and more honorable reason why many prefer this body is this, that the Episcopal church possesses in itself, among all the American denominations, the most affinity with the German idea of religion, and has the sympathies of the Germans thus in its favor. For, in the first place, its worship, as contrasted with the sobriety of Puritanism, is more rich and allows also more room for feeling; and then there is found in it besides a more lively church consciousness, and a firm assertion of historical connection with the past, in opposition to the Puritanic unchurchliness of other sects. These considerations, which have led many separately into this body, may have been the cause, why whole congregations also, originally German, have in many cases, on becoming English subsequently, gone over of choice in a mass, with their houses of worship, into the Episcopal Church.

Among the *Presbyterian*, as their Scotch Puritanic spirit has so little affinity with the German, we find in the east but few members who were originally Germans, but in the west, in places where the Presbyterian is the principal church, Germans, possessed with the desire of joining an American church, have gone over to it in considerable numbers.

The *Congregationalists* (Independents) have no German members, simply because the Congregationalist churches are found only in the New England States, which are exclusively English.

Among the other minor sects we here and there find Germans, without any particular tendency prevailing among them for these sects.—But the writer found at the gate of a Shaking Quaker establishment a countryman from Prussia, who proposed entering and devoting his strong limbs "to the service of God" in the Shaker dance.

* In Pennsylvania many of our German pastors in the country have salaries ranging from $500 to $2000. It is true that the people pay very little, something like *two or three dollars* as the amount paid by each family.

THOUGHTS ON THINGS.

BY ISRAEL OLDEN.

On Prayers.

It is natural for man to pray. God made him for prayer. There is, I am inclined to think, no one who does not pray sometimes—that is, entertain some "sincere desire" which is lifted up to heaven. Were not the prayer feeling which God hath implanted in our nature, repressed by wrong influences, it would act as naturally as do the lungs or the heart. All true prayer is spontaneous. When a man really prays, it is because he cannot help it. He prays as naturally and as easily as he breathes. Every right feeling directed heavenward, is prayer. It is love, or gratitude, or desire. I know of but one requisite to prayer—feeling. Feel deeply and rightly, and you will pray. This is the extent of my treatise, friend reader, on prayer. It is short indeed, but I could really say no more if I were to write a volume. Bickerstith has written a book on the subject,—a sort of *aids to prayer.* I began to read it, but finding that it hindered more than helped me, I laid it aside. Now be not shocked at this avowal. When one is in a proper mood to pray, he needs, I think, very little teaching how to do it. Yet I doubt not that Bickerstith's book has been the means of good to many, and he who has benefitted but one, has not lived altogether in vain. My subject, however, is prayers, not prayer.

What strange things we have heard in the pulpit and out of it, which, I suppose through most all sorts and sizes. A full enumeration and description of the various sorts of prayers, would require more space than I can at present afford to such a work. I propose, however, to present some of them before thee, together with such reflections as may occur. The varieties of which I shall speak, may be classed under the following heads.

I. Prayers to God.
II. Prayers to men.
III. Prayers at men and things.
IV. Prayers which are neither to, at, nor for, any thing whatsoever.

One can have very little to say, in reference to the first class of prayers, and certainly nothing in their condemnation. They are the only true prayers, and are usually characterized by great directness and simplicity. A man asks for just what he wants, or gives hearty thanks for blessings, the worth of which he really feels. The soul breathes forth its feelings, in the most natural manner possible, using its own language, if language be used at all, or that of others which may be felt applicable to its case. It is really sweet to pray, friend reader, when one feel likes praying; and when one does not it is the hardest of all hard things to attempt it. In true prayer, there is no stopping to paint pictures, though pictures there may be; they will paint themselves; they spring forth finished from the soul. There are no pains to cull out choice words, though choice words there may be; they come forth of themselves when they come at all, as water gushing from a spring, full of freshness and life. There is no stopping to put on a court dress, in order to approach Heaven. The spirit that really prays, goes just as it is to its Maker.

When I hear some people pray,* I cannot help thinking (excuse me for the comparison) of a chapeau tucked under the arm, powdered hair, a ruffled shirt, and every thing of this sort complete. They seem to be going merely to pay their respects, or to make a friendly call, and not to pray. Indeed, I have heard of one, who, in some forgetfulness or confusion, ended a prayer by saying, "*Yours respectfully!*" I am not unfrequently reminded of this. Some have a singularly roundabout way of approaching our Father above. First, you hear a number of sonorous, well finished, stately sentences, enumerating the perfections of the Deity, reminding one of distant peals of artillery—the prelude to a closer engagement. Soon this ceases, the sentences become shorter, more earnest, and at length, the man seems to begin really to pray. I am finding no fault, friend reader, with what I am just here describing; I am only telling to thee, the impressions which have been made on my own mind. Yet the conviction deepens with my years, that of the many public prayers, offered up, from time to time, comparatively few are offered wholly to God. When they are thus offered, you will generally find them simple, fervent, and short. One might be almost tempted to turn Quaker, so far as this thing is concerned: silence is sometimes very expressive.

As to the second sort of prayers—those to men, there is room to say a great deal. A Boston editor, some years ago, speaking of a prayer made on some public occasion, remarked, that it it was the best ever made to a Boston audience. Some prayers seem designed for the *instruction* of men. I have known clergymen who generally managed to get quite a theological treatise in their prayers. One, of whom I have heard, who seldom *preached* what are called doctrines, made up for it, in his prayers, and by means of them alone, indoctrinated his people. It is not a very unusual thing, to take up those subjects in the prayer, which are found rather difficult to introduce in the sermon. This is certainly a great convenience, but whether it is making a proper use of the access which we have to our Father, is a question. It is astonishing, how large a part of pulpit prayers deserve the name of sermons or exhortations, rather than that of prayers. The design seems evidently to be, to communicate instructions of a certain kind to the people, and this is no doubt considered the best way of doing it.

Prayer is also a very convenient way of flattering and complimenting others. How adroitly I have known this thing to be managed before

now. I have been not a little amused at the ingenuity exhibited. You do not like to tell a congregation right out, that you consider them to be a pretty wise, intelligent, and respectable set of folks; but you can thank the Lord for having imparted to them so richly of his grace, for having built them up, for having disposed them to be liberal minded, for having made them the honored instruments of accomplishing so much good. You do not like to enumerate a man's good qualities, and tell over his usefulness to his face, but you can bless the Lord for having made him so and so, and for the great results which have been attained through his instrumentality. It would not do to say to a congregation in so many words, that they have no common man for a minister, and ought to take good care of him; but you can easily *pray* out this idea. Indeed, I know of no way in which a handsome, courteous thing of this kind can be better done than in prayer. A person of fluent speech and some ingenuity can manage these things to a nicety. It requires some practice and skill, it is true, to do the thing up artist-like, but then there are artists who can do it. What a pleasure to observe such a one go about the business. With what ease and grace he touches this thing and that. Not like one of your bunglers, who prays just like a child,—with a simplicity and honest sincerity which discover him to be rather a novice in the thing. Now if a thing is worth doing at all, it may as well be done up handsomely as not.

How prayers of this kind may appear in the eye of Heaven, is another question; but then, you know, people who pray to *men*, have nothing to do with that. Why, indeed, should they trouble themselves as to how it may be regarded by those above, when the business is entirely with those below. If one means to make a prayer to men, what more natural and reasonable than that it should be acceptable to men; but if he means to pray to God, let him seek to render to Him an acceptable offering.

Dost thou know, friend reader, what a prayer *at* men and things is? I will warrant that you have heard such if you go to the place where prayers are wont to be made. You will pardon me for saying that I have been not a little diverted as well as disgusted with the theological controversies which I have known to be carried on in prayers. Let us turn aside for a moment and enter this little meeting for social worship, and observe what is going on there. Brother A. is speaking. He is giving a warm exhortation to those around him. Good brother B. whom you see there, does not appear at all edified thereby. How uneasy he seems. He has been sitting on thorns, longing for an opportunity to give vent to his feelings. He now rises and says "let us pray." Hark! Do you notice with what stress he acknowledges our entire *dependence* on God? Hear him express his fears lest any should take God's work *out* of his *own* hands. How heartily he prays that none may so attempt to go in their *own* strength. How aptly he quotes scripture as he goes along, all bearing on the fact that without Divine aid we can do nothing. He thanks God for the *perfect security* of his people, and blesses Him for his electing love. Brother A.'s amen, you observe, is not very loud. He rises in his turn, and says "let *us* pray." Ah—that *us* means something. Now listen. He thanks God for his free grace extended to *all*, so that "whosoever *will*, may come and taste the water of life freely." He rejoices that Christ is the Savior of the "*whole world*." He prays that none may *resist* and *reject* God's mercy; that none may feel too *secure*; that none may *fall* from the grace of the gospel; that none may wait for God to do *for* them what they can do for themselves. Do you understand all this? Brother A. is an Arminian—a good one. Brother B. is a Calvinist. In this way they discuss, at almost every prayer meeting, the doctrines peculiar to their systems. It is astonishing what sharp shooting there is between them—both keen marksmen — always

If you wish to give an uncomfortable neighbor a good hard hit, one whom you can reach in this way, you cannot do it more effectually than in prayer. Does your minister seem to lack some excellence or fail in some duty? Is he too doctrinal, or too practical? Does he not visit enough? Do you think him too worldly? Is his preaching dull? Now it is rather an awkward affair to tell him these things to his face. You might be misinterpreted as being rather impudent than otherwise. Now in a case like this, you can resort to prayer; that sovereign remedy. You can shear him right closely in this way. Your clips and cuts can be performed most effectually, with almost perfect impunity. You can ask the Lord for the very things which you think he needs. You have him as in a vice, and you can hold him there at your pleasure. Is it not a most convenient way of managing the business? You can pray *at* men and things, when you cannot speak to or of them. I must again remind you, that it is no part of my business to inquire how these prayers may be regarded *above*. They do not seem intended to move in an upward direction so much as in horizontal and parallel lines.

There are some prayers, if they must be called such, which seem to have no aim whatsoever, unless it be to pass away a certain amount of time. They are exceedingly comprehensive, extending to things in heaven and in the earth, and if possible to the waters under the earth. No edge, no point, no entertainment even, so that the hearing of them is a sheer waste of time. Not designed for heaven, and having no particular business with any thing on earth, it would seem as if they could find no proper location except in Milton's Limbo.

> "All these, upwhirl'd aloft,
> Fly o'er the backside of the world far off
> Into a Limbo large and broad."

And it needs to be large and broad for the reception of the many things which find their way thither.

Seriously, friend reader, it is much to be wished that public prayers were more what they should be—simple, fervent, direct, the offspring of a soul feeling its wants, and intent on addressing itself to God alone. I have sometimes been led to wish when in church, that we could all have some simple form of prayer in which we could all unite. I should not however as a general thing enjoy this, yet it has more than once seemed preferable. [Christian Watchman.

A LETTER FROM REV. S. J. MAY TO THE RELIGIOUS (SYRACUSE) RECORDER.

[The communication promised in Mr May's letter which was published in last week's Register, has made its appearance, and we suppose we fulfil the wish of our readers, as we gratify ourselves, by giving it the earliest insertion.]

To the Editors of the Religious Recorder:

GENTLEMEN— As you arraigned me before your readers on the 9th of March, under several weighty charges, I trust you will admit me to a hearing before the same tribunal, before final judgment shall be passed. I should have claimed this of you at an earlier day, but not until the issue of your last paper, have I received the testimony of an important witness.

To save my time and your space, I will waive the consideration of most of your allegations against me. If those who have read my Discourse upon Mr. Adams, think with you that it bears every mark of haste, of rivalry, vanity and self-conceit, nothing I might now say would be likely to change their opinion.

I am more concerned to repel the charge of having done Mr. Adams' memory an essential injury—of having misrepresented his religious opinions and spirit, of having (as you more than intimate) lied about him on this most important point. This is too grave a charge to pass unnoticed by me.

Gentlemen, what did I say respecting Mr. Adams' religion? Allow your readers to hear for themselves the paragraphs of my discourse, on which you have commented. They are as follows.

"The basis of Mr. Adams' excellence was laid in his deep religious principles. Without religion, (and by religion is not meant the mere observance of rites and ceremonies, reverence for a petrified creed, and zeal in the cause of any sect; but a deep, unfeigned, habitual reverence for Almighty God, for the *unchangeable principles* of his eternal righteousness, for the inalienable rights of man, both temporal and spiritual, and a heartily earnest desire to maintain these rights, fulfil that righteousness) without religion a man will be deficient in motives and strength necessary to preserve him in a uniform course of morality."

Now Messrs. Editors, do you really mean to take exception to the definition of religion given in the above parenthesis! Or would you charge me with misrepresenting Mr. Adams, when I intimated that such was his religion! If you answer these questions in the negative, I call upon you to justify yourselves, if you can, for having so garbled my sentence, as to give your readers to suppose that I imputed to him a religion entirely different. Forgive me for saying that I should be heartily ashamed of myself, if in my "haste," I could so grievously misrepresent another as you, with all your deliberation, have misrepresented me.

Again, towards the close of the discourse, I recurred to the subject as follows.

"I have said that religion was the basis of his greatness. Here then it should be stated that his was the religion of the minority. For that very reason perhaps it was all the better considered and understood. He felt that religion was pre-eminently a personal matter; that every man ought to have his own reasons for his own faith; that less even than any thing else was it to be taken at the dictation of others. He therefore made religion the subject of thorough examination and thought. He studied the scriptures of the Old and New Testaments.

He studied it as every rational and accountable being should study it, for himself. He believed what he there found taught respecting God, Christ, and the nature, the duty, and the destiny of man. And he was not afraid to avow what he believed, although it placed him where so many dread to be found—in the minority, yes, in a very small minority of the Christian world.

He was a Unitarian. * * * *

"But though a Unitarian, he has never given his countenance to any measure that has seemed to him sectarian. Indeed we have thought him too scrupulous. But in this as in every thing else, he has acted as he thought right. For that he is to be honored. He has been just as much a Unitarian as he has seen reason to be; and has not allowed himself to appear by his position, any more so. Would to God that all of every sect would, on this point, follow his example."

Gentlemen, if I had anticipated such an attack as you have seen fit to make upon me, it seems to me I could not have been more careful to state the exact truth. I exonerated Mr. Adams as fully as possible from the suspicion of being a partizan, a Sectarian in his religious feelings, for I know that he was liberal and generous in his regards for, and his treatment of, other denominations. I am not at all surprised to hear that he purchased a pew in a Presbyterian Church in Washington, and loaned the society when embarrassed with debt a large sum of money to help them out of their difficulty, and that he sometimes, perhaps frequently, attended worship there.

Nor am I surprised when I am told, that he also aided and countenanced the Episcopal Church in that city— his wife, as I have heard, preferring that form of worship. These facts go to show that he was not a sectarian, as I said; but they by no means prove that he was not a Unitarian. It is no very uncommon thing for Unitarians to contribute to the erection and support of Orthodox, Baptist, or Methodist Churches. But an instance of the reverse, I presume, has never yet occurred. I have known a number of cases, in which Unitarians have given generous aid to unfortunate or feeble churches of one or another of the so called evangelical denominations. I am acquainted with not a few instances of Unitarians, in different parts of the [illegible] and not unfrequently have attended them. This, however, only proved that, in this respect, they were and are like Mr. Adams, liberal men, not sectarian. But that illustrious individual, if he were orthodox, (as you would have your readers believe,) was the only case of that faith I ever heard of, who has ever done what he did to sustain *Unitarian* churches. I shall not here repeat the fact, of which I was a witness twenty-seven years ago, of his attendance upon the Unitarian Church in Washington; which fact I adduced in my discourse, not to prove that he was a Unitarian, (for I supposed that was known of all men) but to show his *fearlessness* in behalf of truth, and religious liberty. I have no need of recurring to that fact, which you think too old to be of any value. I have enough other and more recent evidence to my purpose.

The Rev. Mr. Allen, minister of the Unitarian Church in Washington, informs me in a letter dated March 20th, 1848, that after Mr Adams' return to the Capital, last fall, "he was constantly in attendance, morning and night at our church;" until the commencement of the session of Congress, after which "he always attended at the Capitol in the morning, and with his family at the Episcopal Church in the afternoon." Mr. Allen adds, "I have been told that he was not in the habit of communing with any church in the city, requiring a test. The last time probably that he ever communed at all was with us, the first Sunday in November. He constantly attended the preaching of Dr. Dewey of the 2d Unitarian Church in New York, who supplied the pulpit in Washington, several months, a year ago."

I have also received a letter from the Rev. Mr. Lunt, formerly minister of the 2d Unitarian Church in New York, now minister of the Congregational Church in Quincy, well known as being now, and as having been for the last thirty years or more, a *Unitarian* Church. From that letter I make the following extract.

"Mr. Adams was a member of the church to which I minister. He joined it in 1826, while he was President of the U. S. At my installation here in 1835, he was present with the Council. He presided at the dinner after the services in the Church, and at the close of the dinner he made a short and impressive address, in which he said he entirely approved of all the proceedings of the society in regard to my call, ordination, &c. From that time to his death, he gave me his invaluable friendship and undeserved confidence. He consented repeatedly to accompany me to ordinations, as a delegate of the church to which he belonged." "His tax for the support of public worship here was very large, at least $150 annually. These are well known facts, and they will of course prove conclusively where a man belongs, except to those who are actuated by the poor disposition of claiming him for mere sectarian purposes."

I have, gentlemen, more evidence at hand, if more were necessary to prove all that I asserted; that he was a Unitarian, not that he was active and zealous for the upbuilding of the Unitarian sect. He was no sectarian, as I said, in my discourse. We thought him too scrupulous on that point. Like the Rev. Dr. Lowell, of Boston, and Rev. Dr. Pierce, of Brookline, Mass., and Rev. Mr Perkins, of Cincinnati, he was careful not to identify himself with any sectarian organization, excepting the church of which he was a member. But the fact that he joined a Unitarian Church and repeatedly assisted in the ordination of Unitarian Ministers would alone be enough, one would think, to show to what results his diligent study of the Bible had brought him; not to an entire agreement with the majority perhaps of those called Unitarians on all points; but to the belief of the great doctrine of the Divine Unity, which has given us our distinctive appellation—the doctrine so explicitly stated by the Apostle Paul 1 Cor VIII. 5. 6. "*though there be that are called Gods, whether in heaven or in earth* (as there be Gods many and lords many) *but to us there is but* ONE GOD THE FATHER, *of whom are all things and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.* This is the faith of all Unitarians that I am acquainted with; and this was undoubtedly the faith of Mr. Adams. Unitarians believe not that Jesus Christ was *God the Son*, (an expression no where to be found in the Bible,) but that he was "the Son of God," as the writers of the New Testament frequently call him, and report him to have called himself. On this point, no one who knows Mr. Adams will deny that he agreed with us. He was therefore *a Unitarian*. On other points we are not so well agreed among ourselves; and he perhaps was not so well agreed with the majority of those who bear our name. I believe, however, it can be shown plainly enough that Mr. Adams was anti-Calvinistic.

Unless we can see the sermon on Regeneration, which Dr. Lathrop of Auburn, tells us Mr. Adams heard and commended, it is unsafe to draw any inference from the fact as stated. I myself once heard, from a distinguished orthodox preacher in Connecticut, a sermon on the doctrine of the New Birth, to which I then heartily assented, and do now assent. If christians of all denominations studied the Bible more, and their sectarian treatises less; and were encouraged to think for themselves, and to express freely what seems to them to be taught by the Holy Scriptures, in their own language, rather than in the words that are prescribed in the creeds, I have not a doubt that there would be a strange commingling of the sects.

Not to detain you longer, I am willing to leave this matter where Mr. Adams himself placed it in a lecture on Faith, delivered by him a few years ago in various places. The ground assumed by him was this, "a man to be a christian must believe in God, in the Bible, in the divinity of the Savior's mission, and in the future state of rewards and punishments." This is the statement which would be given by the great body of Unitarians. If our orthodox brethren are willing to take this as a true exposition of the Christian faith, I for one am glad of it, as I could then have the pleasure of subscribing myself your orthodox brother,

SAMUEL J. MAY.

REV. MR. LUNT'S SERMON AT QUINCY, AT THE FUNERAL OF JOHN QUINCY ADAMS.

[We have received a copy of this Sermon. It is saying all that can be said of it, or of any other, that it was adequate to the great occasion on which it was delivered, with the remains of so great a man before the preacher, and in the presence of the Congressional Delegation from all the States of the Union, and of the municipal authorities of Quincy and the neighboring towns, and of the large audience beside, gathered to pay the last honors to one who was great while he lived, and who seemed greater now that he was dead. We lay before our readers, the concluding Address to the Congressional Delegation. There is nothing like it, nothing superior to it, whether in sermon or any other literature. We can fill our columns with nothing so well, and nothing more appropriate to the week in which the solemnities of our State Fast have been observed. We present it while fresh :—]

GENTLEMEN, REPRESENTATIVES OF THE NATION, your mission has been a mournful, and yet a glorious one. And I venture to say that in no stage of your progress to this place, where, at the grave of Adams, your mission closes, have you met with aught but the most accordant sympathy. You bring us our friend, not as we could have wished he should return to the scenes so familiar and dear to his heart. But the all-wise Providence of Heaven has ordained it to be thus; and we will not murmur against God. The Saviour's words to his chief apostle were, "When thou wast young, thou girdest thyself, and walkedst whither thor wouldst; but when thou shalt be old, another shall gird thee, and carry thee whither thou wouldest not." These sadly prophetic words of the Blessed One, although originally intended to "signify what manner of death his apostle should die," and therefore not, in that primary sense, applicable to him who lies insensible before us, are yet, when used in a general sense, strikingly descriptive of the contrast between strong and at last.

There is a sacredness attached, Gentlemen, by the imagination, to your errand. You come, like Joseph and his brethren, the twelve tribes of Israel, to bury one of the Fathers of the land in the grave which he had prepared for himself, among his own people, in this north country. We receive, with profound sensibility, these sacred relics from your hands. We thank you for your labor of love. In the name, first and foremost, of the little band of Christian brothers and sisters to whom this departed servant of the Republic was united in full Church Communion, according to the usages of our Congregational Churches; in the name of the religious Society of which our friend was a member, and with whom he as constantly and punctually worshiped, in the seat now vacant, as you know his attendance to have been punctual and constant in the House to which you belong; in the name of the inhabitants of this town, the place of his nativity; of his immediate constituents, many of whom are around you; of the citizens of his own State of Massachusetts, represented, on this occasion, not only by the Executive and Legislative branches of her government, but by this vast throng of her people;—I presume to speak, and beg you to accept, through even so humble an instrument, the gratitude which all hearts feel for the love and respect which you have manifested for one so dear and venerable to us all. From each State and Territory of our glorious Union, you have gathered here on this occasion, as if to fulfil, to the letter, the language of one* with whom you are associated in public duties. "It is not for Massachusetts to mourn alone. Her sister commonwealths gather to her side in this hour of her affliction, and, intertwining their arms with hers, they bend together over the bier of her illustrious son."

Your hearts, Gentlemen, will not, I am sure, fail to be open to the influences which this place, with all its local associations, is suited to convey. Within a short distance from you is the spot where John Hancock, the son of a former minister of this Congregational Church, first saw the light. In the neighboring grave-yard, where you are soon to leave your precious charge, may be seen the tomb and monument of Josiah Quincy, Jr., who lived only long enough to witness the breaking dawn of our nation's day. In the pews where you sit, you see, in the book used by us in our Christian devotions, hymns composed by our departed fellow-Christian. He who had occupied the throne of the people was, like the Hebrew monarch, also a Psalmist in our Israel. About a mile distant, to the south, from the place where we are assembled, may be seen two simple and modest buildings, standing in near vicinity, side by side, in one of which John Adams and in the other John Quincy Adams, two Presidents of the United States were born. As you entered this Temple, you passed over the sleeping dust of the parents of him whom you have come to lay by their side. To the east, at a little distance, is the ridge, familiarly called Mount Wollaston from the shore beyond which the elder Adams, then in the maturity of life, with his son, a lad of eleven years, embarked on his first mission, to solicit foreign aid in establishing the independence of our country.

Seventy years have elapsed since that point of time. But what miracles of beneficent and glorious, social and political change have been wrought in that interval! When the friend, whom we are assembled to bury, embarked with his father from Mount Wollaston, what was his country? Had he a country? The inscription on this coffin-lid, so simple, so comprehensive, answers the questions. He was "born an inhabitant of Massachusetts." How is it now? "He died a citizen of the United States." What a creation has been effected in that interval of seventy years! What an empire has the departed Patriot witnessed, springing into life, and "rejoicing like a strong man to run a race!"

When the career of the illustrious dead commenced, what interest, I pray you, had the inhabitants of this region in your mighty Mississippi which now rolls its majestic tide between States? It belonged then to the countrymen of de Soto and Cortes. The beautiful Ohio was but the pathway for Canadian boatmen on their passage to the Gulf. No Anglo-Saxon settlement had as yet been made on the banks of the Ouisconsin. The florid regions of our extreme South were almost as unknown and romantic a territory, as when Juan Ponce de Leon sought there for the fountain that was to restore to his veteran limbs the freshness and vigor of youth. The vast prairies of the West, where towns and cities may now be seen, were then but wildernesses of verdure, the parks of Nature where the red nobles of the land hunted their game. The shores of the Pacific, which we have recently been surveying with our battle ships and war-parties, and where we are now busy drawing the line of our Western frontier, were almost as much a terra incognita to the American colonists as the whole Western Continent was to Columbus before his discovery. Only thirteen colonies, scattered along this Atlantic coast, comprised the territory possessed by Englishmen. What a marvellous change to have been effected in the course of a single life! When we attempt to conceive of what we know to have been accomplished, it seems as if the Muse of history had resigned her office to the Muse of poetry. Seventy years ago, the youth departs from these shores in the cause of a country which had yet hardly a name to live among the nations of the earth. And to-day you come hither, the representatives of twenty-nine Commonwealths, belonging to an Empire Union, to convey the remains of that boy without a country to his tomb in the midst of twenty millions of freemen. Where in history can you find so glorious a destiny assigned to a single life? Where in the range of fiction a more splendid series of marvels, brought within the experience of imaginary heroes!

You will not fail, Gentlemen, to carry with you, to your distant homes, the lessons which this occasion, with its associated thoughts, however poorly expressed by me, must teach. Will you allow me, in parting, to say, that the chief lesson is a religious one—"Be thou faithful unto death; and I will give thee a crown of life."

The duties of this occasion are nearly completed. When one more hymn shall have been chanted, let us rise up, and take these remains of the patriarch, and bury him with his fathers. There may he rest in peace till the resurrection at the last day.

IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY SPIRIT. AMEN.

* Hon Mr. McDowell, of Virginia.

CHRISTIAN REGISTER.

BOSTON, APRIL 8, 1848.

POWER IN GOODNESS.

There is a power in goodness to triumph over and escape harm. A remarkable instance illustrative of this, is in the history of Jesus, and it has been repeated in the experience of his disciples. He had been addressing the people of Nazareth, and so filled with wrath were they at his words, that they rose upon him, thrust him out of the city, and led him to the brow of a precipice whence they might cast him down headlong, and destroy him. But there, in that very extremity of peril, he nevertheless turned and passed through the midst of them, and went his way. There was a power in goodness which subdued their violence, and made them retire on this side and on that before the Son of Man, as when the waves of the Red Sea parted before the rod of Moses and made a wall on the right hand and on the left for the Israelites to pass through. Our Savior, moreover, has said—"Whosoever loveth his life shall lose it, but whosoever loseth his life for my sake, shall find it." These words have a most striking proof in human experience in this life. He who having holds undismayed the perils in his path, shall find his life safe, as the most intrepid warrior is the safest on the field of battle, while it is the coward who is most in danger. Jesus bore a charmed life about him, by the very force of his moral courage in doing good, until he lay down his life of himself. No man could take his life from him, but he lay it down of himself. Under that most beautiful prediction, quoted by the Adversary—"He shall give his angels charge concerning thee, and in their hands they shall bear thee up lest at any time thou dash thy foot against a stone,"—it is not necessary to suppose that any miraculous agency of invisible beings, was employed to ward off danger from the Son of Man, as he journeyed hither and thither through Judea, among foes who sought his life. But his means of safety were the might of his own inward devotion to the work of doing good. For the very reason that he was good, he was endowed from on high more plenteously with power to escape harm. This spread out over him God's shield, and sheltered his head in the day of peril. So all shall be sheltered who are on the side of goodness. Beneath His eye who numbereth the very hairs of their head, no evil shall reach them. God is for them; who then can be against them? God's Providence observes the laws of nature—the law of cause and effect. And in the power of goodness to overcome peril, we see the cause of a direct effect, and perceive that God even here also works by means, which still leave his Providence scope to uphold these means in producing their effect.

Our Savior said to his disciples, "Behold I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you." In this, he but communicated the power which he himself had received from the Father, and which they should thenceforth share with him. But they could have it and keep it, only as they should follow in his steps, engage in his work, imbibe his spirit of following that which is good, and do God's will. So following that which is good as he followed it, no man should take *their* lives, until they had finished their work—and it should be a great work, which, with all their enemies' malice, they should themselves live to accomplish.

The power of goodness is not merely seen in being able to achieve its aims in spite of the malice of enemies, but it often wins respect and esteem for itself, and the good man is permitted to go unharmed, by virtue of the safe conduct of goodness. It is mentioned in the Memoir of Fenelon, that the diocese of Cambrai of which he was the bishop, was often the theatre of war, and experienced the cruel ravages of retreating and conquering armies. But an extraordinary respect was paid to Fenelon by the invaders of France. The English, the Germans, and the Dutch, rivaled the inhabitants of Cambrai, in their veneration for the Archbishop. All distinction of religion and sect, all feelings of hatred and jealousy that divided the nations, seemed to disappear in the presence of Fenelon. Military escorts were offered him, for his personal security; but these he declined, and traversed the countries desolated by war, to visit his flock, trusting in the protection of God. In these visits, his way was marked by alms and benefactions. While he was among them, the people seemed to enjoy peace in the midst of war.

One day, at his palace, which was a safe asylum for all his countrymen who fled to it, observing a poor peasant sad, he asked the reason. "Alas! my lord," replied he, "in making my escape from my cottage, I was not able to bring off my cow, from which I derived the chief support for my family. The enemy will drive her away, and I never shall see her again." Fenelon immediately set out, accompanied by a single servant, for the poor man's home, obtained his cow, and brought her back safe. No wonder this has been pronounced "the finest act of Fenelon's life." His name will never die. To this day he is called in the province where he lived, "the good Archbishop." Beautiful and holy tribute, his life and memory, to the power of goodness!

Let the Christian confide in the security of goodness, and use it as his chief instrument for overcoming evil. To this especially Liberal Christians are called. Righteousness and goodness, justice and doing good, are the central principles of their faith. To these they owe whatever progress they have won, and whatever might they possess. The active goodness which they show forth is preparing the way for their acknowledgement as an integral portion of Christ's Church. It shall manifest itself at last as the sun through the mists which its beams disperse. Truth for the sake of moral goodness, truth as they hold it, is precious indeed, and that for which they cannot but earnestly contend, but contend for it as moral goodness is the very van-truth of all, which they wish to lift high up above all creeds, and secure for it the homage of every knee and the praise of every tongue. Then and then alone,—thus and thus only,—shall the Church be one as she shall be enabled to hold variety of faith in unity of love.

O that the Church may all soon see this! Now in her contests she is like an army in the night—brother contending against brother. The whole Church has never received such virulent abuse from her worst enemies; Christianity has never been so jeered and scoffed at by infidels from without, as one portion of the professed Church of Christ has been by other portions.* Shall this long continue? It may, but we hope not. It will end only as moral goodness shall be the victory overcoming it. Not all the efforts of principalities and powers shall hinder the light of truth at last from penetrating men's hearts along with the light of goodness.

Would that nations, also, would rely on the power of goodness, and not on any thing short of it, or foreign from it, to repel harm and overcome evil. It is "not by might, nor by power" that harm is repelled, "but by my spirit, saith the Lord of Hosts,"—and that spirit is the spirit of goodness. It argues a feeble faith in God, to resort to force, to measures of resistance in kind with the evil itself, which it is desired to repel. We build our fleets, erect our forts and arsenals, and raise our armies; but if they formed one continuous line of defence from the St. John to the Rio Grande, and along the Gila to the Pacific; if they lined every river that penetrates into the interior of the country, still they would be a feebler defence than moral goodness. May we each do something to bring about so desirable an era, in which goodness shall reign—"her seat the bosom of God," her presence the peace of the world.

If, like those instances in which good men have suffered harm, while still following the good, any of us should also suffer harm, (though this is an exception to a general law, and it is [illegible] we are exposed to less peril in goodness than good men of old,) yet still if we suffer for righteousness sake, happy should we account ourselves to be. If estate be lost, the spirit shall feel that a man's life consisteth not in the abundance of the things that he possesseth. If odium be cast upon us, it is only as the shadow of an eclipse which shall presently pass away, and we shall be the more honored from the undeserved reproach. If life itself be lost, it is only a death which must come upon us in some other, and perhaps in a more painful way. And such a death shall prove, indeed, but a circumstance in our being. From all harm inflicted by man, and from death itself, we shall rise and leave them behind, as Jesus arose and left in the tomb the garments of death with which his crucified body had been arrayed. "He suffered for sin, the just for the unjust, who also is gone into Heaven, and is on the right hand of God; angels, and authorities, and powers, being made subject unto him." Beholding where he has attained, with what emphasis may we say, as we follow him, be it through whatever suffering and ignominy, even of the Cross, "Who is he that can harm us, if we are followers of that which is good?"

* If the reader has not yet happened to see any of this, and wishes to ascertain the truth of the remark, let him read the periodical called the Christian Observatory, edited by the Rev. Alexander W. M'Clure.

THE REPLY OF THE BOSTON RECORDER. The Boston Recorder has the following in reference to Rev. Mr. Allen's letter:

"The first intimation we had that Mr. Allen had directed any such note to us, was the publication of the note itself in the columns of the Register."

The channel, through which the note was to reach the Recorder, was, we judge from its internal evidence, the gentleman whose sermon was the occasion of it. We do not say that he ever received it. If he did not, he ought to state the fact. If he did receive it, the public will know where the primary responsibility rests.

We suppose the Recorder's denial was meant to go to the extent that he knew of no such note in existence. As it was not "directed" to him, though intended for his columns, we trust he does not mean to be guilty of a prevarication so unworthy of a gentleman and a Christian, as under the assertion of his ignorance that Mr. Allen had directed any such note to him, (which might be literally true,) to make the impression that he knew of no letter being received from Mr. Allen for publication in the Recorder.

We ourselves wrote the caption of the letter. Instead of "*to* the Recorder," we ought to have put it *for* the Recorder, or to have inserted the gentleman's name to whom it *was* "directed." We are sorry we did not. It would have saved the trouble of any further explanation, and the Register from appearing to be so uncivil as to imply the possibility that the Recorder can prevaricate.

The editor of the Recorder charges us with "marked incivility," for not complying with Mr. Allen's request to ascertain whether the Recorder would publish the letter. As the letter was sent in season for publication in the Recorder of the 17th ult., and it neither then appeared, nor on the 24th following, we took it for granted that it had been received—which the Recorder after all does not directly deny. If the civility, which the Recorder claims, is comprehended in the precept, "If thine enemy hunger feed him," we are sorry we do not always and perfectly come up to that standard of Christian excellence. If magnanimity be measured by the pains which a man habitually takes to confer a favor on those who pursue him with abuse, we have not yet attained to all that we might and should attain. But we honestly thought it was not a necessary act of Christian charity. If the Recorder, or those who contribute to its editorial columns, will deny all knowledge of the existence of the "note," up to the time of its publication in the Register, we will confess with the utmost promptness that we failed to discharge a duty, in the matter of the alleged incivility—nay, that we *were* uncivil.

The charge of "incivility" comes with a bad grace from a man, who has again and again, in his editorial columns, flung at us the reproach of "apostacy," and the epithet of "apostate editor," and who began this with no provocation.

Another correction is also made by the Recorder, and we lay it before our readers. The Register had copied a statement from the Westfield "News Letter," that "notice was given to the authors and publishers of the charges, in order that they might prove, or retract them."

On this the Recorder says:

"We reply to this statement from the Westfield paper, that so far as the editor of the Recorder is concerned, it is false from beginning to end. No such notice was ever given to us, or as we believe, to any one who had brought charges against the Normal School at West Newton."

Now the Recorder is not at issue with the "News Letter" only. The Board of Visitors consisting of Rev. President Humphrey, Rev. Mr. Hooker and I. W. James Esq., (all orthodox men,) assert the same. They say, "the parties engaged in these attempts have been called on either to produce the evidence of their charges, or retract them; but they have done neither." Now we trust again, there is no prevarication about this matter, and that the Recorder, under the assertion "no such notice," &c., does not make the reserve—no such *formal* notice. If he received the invitation from Mr. Pierce, or in any other informal manner, it was still a "notice." We presume, then, that no such *invitation* was given. We had thought we had good authority in the affirmation of the Board. But the reader must think for himself, with the evidence before him.

A TESTIMONY. A writer in the Observatory for March, in a review of Mr. Parker's Discourse of Religion, thus remarks:

"What a testimony have we here, and that too from a professed and leading Unitarian, that the Bible honestly interpreted, does contain the Orthodox doctrines.—"(p. 138.)

But on a previous page, (129,) he had thus expressed himself:

"It is strange, after all that Mr. Parker has written about the Bible, he should betray such a lamentable ignorance of it."

Now of what value on the side of Orthodoxy, is the testimony of a person that the Bible contains Orthodox doctrines, when it is acknowledged that he is lamentably ignorant of it? We might rather suggest the query, Whether any one who was not ignorant of the Bible, could think it contained Orthodox doctrines?

We have no certain knowledge of the writer of the review; but the [illegible] in drawing attention to his article says, "He is one of the most vigilant watchman on our towers."

The same same writer also betrays a very natural partiality, when he feels that "Mr. Parker seldom, if ever, represents evangelical religion fairly;" but he thinks that in Mr. P's disparaging "remarks on Unitarianism there is more truth than in any other part of the book."

THE SIXTEENTH ANNUAL REPORT OF THE MASSACHUSETTS ANTI-SLAVERY SOCIETY.

We acknowledged, some time since, the reception of this Report. It goes over a wide field. It seems to us to lack in force what it shows in breadth. It was written at ease, we should say—in the Cabinet and not in the Camp.

One thing the Report shows; and he that runneth may read, both here and in a thousand other places, that anti-slavery men, and those, too, in entire and exclusive sympathy with Mr. Garrison, even though reduced by various causes in the number of the organized party, are doing something, and, as we believe, great good, even though they rush to it like the few Israelites of old, crying "The sword of the Lord and of Gideon," and making a great noise by first breaking their pitchers, before they show their light.

THE CHRISTIAN RATIONALIST AND THEOLOGICAL REFORMER.

This is the title of a new Newspaper, edited by Rev. Woodbury M. Fernald, late an able preacher of the Universalist denomination. The first number shows tact and talent, but, we think, not the stuff that Reformers are made of. It has not their earnestness, their deep tone, their profound thinking. It assumes to itself a great name. If these are the men to wear it, there is, perhaps, neither arrogance nor presumption in taking it. We think "no man should take this honor to himself but he that is called of God." It is true now as in Paul's time, "Whom God calls he justifies." Our friends, the editor and his contributors, must abide this test. We hope they will stand it, but they must do a great deal to stand. Says Milton of such men as are true reformers, they are "men of rare abilities, and more than common industry, not only to look back and revise what hath been taught heretofore, but to gain further and to go on some new enlightened steps in the discovery of truth." Let our friends justify by their deeds this high character. But we have less hope from those who *set up* as reformers, than from those, who, like Luther, go forward without knowing the greatness, and hardly the full character, of the work of reform in which they are engaged.

The following extract from the paper gives us, we suppose, its key note:

Many Religions have had their sacred books. The *Koran* of Mohammed, the *Shaster* of the Hindoos, the *Zend Avesta* of the Medes and Persians, and the *Bible* of the Jews and Christians, may be considered the very much mistaken authority of each. Nature alone is our best book—obedience to her laws our best practice. All true *written* laws are founded in nature alone.—They are God's will speaking in nature.

We have quoted Milton. We would express ourselves further in his noble language, we hope in somewhat of his spirit.

"God hath not appointed and confined where and out of what place these his chosen shall be first heard to speak. And if the men be erroneous who appear to be the leading schismatics, what withholds us but our sloth, our self will, and distrust in the right cause, that we do not give them gentle meetings and gentle dismissions; that we debate not and examine the matter thoroughly with liberal and frequent audience, if not for their sake, yet for our own!"

THE CHRISTIAN OBSERVATORY FOR APRIL.

This periodical has the recommendations of Rev. Drs. Osgood, and Fisk, and Hawes, and of the Rev. Faculty of Amherst College, and of Rev. Messrs. Worcester of Salem, and Swift of Northampton. The Rev. Faculty of Amherst think it "highly subserves a wholesome literature." If the Rev. President is as fond of collecting gems in literature, as he is specimens for the Geological Cabinet, we commend the following as a choice specimen of "*polite* literature," worthy his notice, where Mr. McClure remarks of President Mahan of Oberlin Institute, that "he ought to be decorated with the honorary degree of Donkey Donkorum, from the University of Assford." This may be "literature" at Amherst, but we hope at no other college. As to the "religion" of the Periodical, it may go current with the gentlemen who endorse it, and with their people: but we think the world, with that depravity and perversity which is considered so native, and which takes the liberty, in spite of all admonitions, to judge a tree by its fruit, will call it irreligion. As to its truth, we say without hesitation that the article on "the Spoils Party" teems with slander. One thing we assign to Mr. McClure without reluctance—the palm of abuse. We are reminded of an anecdote.—We had it from the Rev. Dr. Hewitt. The Dr. happened once in a store where he heard a friend of his abused by a gentleman present. He defended his absent friend. The gentleman then turned upon the Doctor. The Doctor thus replied,—Sir, my profession forbids me to return railing for railing. But I will tell you an anecdote. When father Mills, in reading the epistle of Jude, came to the passage, "Yet Michael, the archangel, when contending with the devil (he disputed about the body of Moses) durst not bring against him a railing accusation, but said, The Lord rebuke thee," the old gentleman looked over his spectacles and commented thus: "No wonder he wouldn't rail, for in the content of blackguarding he knew the devil would get the victory." As to the "spoils" which Mr. McClure has so much to say about, if we could have our own way, we would surrender to him "the body of Moses," thankful to get rid of his abuse at such a price. To be sure, he has no more right to it than Satan has, but it would be only the *body;* and, we repeat it, we heartily wish he had it.

For the Register.

DISCONTINUANCE OF UNITARIAN SOCIETIES.

MR. EDITOR,—I observed in the last number of the Christian Register, some mention of certain places where Unitarian Societies had decreased, (as included in The Unitarian Annual Register for 1847,) and those places had been adverted to by a *certain weekly paper*, issued in *Boston*, to show the decrease of the Unitarian body from year to year.

Now sir, in regard to *one of those places* mentioned, allow me one word in reply, which I presume may prove true of others. There has not been *Unitarian preaching* in *Amherst Centre* but one Sabbath, to my knowledge, for more than thirty years, and this will prove true of Amherst proper. Then Mr. George G. Channing, learning that there were a few Unitarians in this place, kindly offered to preach to them—the offer was readily accepted—the meeting was held in the *village school-house*. The above named gentleman held three services on that Sabbath, which I believe was the first Sabbath in September, 1846, *and they were well attended*. But as to the allusion to Amherst as a place where there had been a *Unitarian Society*, and had then fallen off, it is wholly untrue. There being but very few *Unitarians* in this benighted region,—this fact has always precluded the ability of supporting *Unitarian preaching*.

Yours Respectfully, JUSTICE.

For the Register.

[We know not where to look for a more beautiful and touching occurrence than that which the following communication describes:]

GOSPEL FEAST.

God did not make the human heart for selfish enjoyment. Through the wide world of humanity, we cannot find a happy spirit folded within itself; dependance upon each other is the boon of God. Jesus, our

hearts were too full. Another song, "Oh how happy are they who the Saviour obey," &c., and they partook of their repast. Supper ended, the evening was spent in social conversation, songs of praise, and words of thanksgiving and prayer; refreshments passed, and at nine o'clock, the carriages called to convey the company to their homes. We responded Amen! to the exclamation of an aged friend, "if such heaven can be known on earth, what must be the heaven above?" It was a perfect blending of spirits. If any would know the joy of such an occasion, we can only say, in the spirit of Jesus, "Go thou, and do likewise, call in the aged, the lame, and blind, and thou shalt be blessed." C. H. E.

NEW PUBLICATIONS.

The North American Review. April, 1848. Boston: Published by Otis, Broaders & Co.

Contents of No. CXXXIX.—Art. I. Sir James Mackintosh. II. Schmitz's History of Rome. III. Lamartine's History of the Girondists. IV. Living Writers of Poland. V. Sir John Barrow's Autobiography. VI. Browning's Plays and Poems. VII. Becker's Gallus and Charicles. VIII. The Past and the Present of the American People. IX. Boston Public Schools. X. Lowell's Poems. XI. Leichhardt's Expedition in Australia.

The writer of the first article places Mackintosh in the class of great men, of whose greatness, however, much has left no adequate memorial of itself. He was hardly a man of genius, and yet one of great versatility and compass of mind, and range of thought. It is an able article, appreciative of truth and goodness and power, and leading the reader into the higher walks of meditation. On Sir James' Life of Sir Thomas More, we find the reviewer differs from Judge Smith, (See Mr. Morrison's most excellent and entertaining Memoir of him, page 433,) who having quoted Mackintosh's son's favorable opinion of the work as one of the most pleasing pieces of biography in the English Language, added, "If the young fellow of Oxford is right, you and I must resign the chair of criticism."

We turned from this to the review of Lamartine, and there found an article of high conservative character indeed, but a rich specimen of a vein of composition which the writer ought to work more than he does.

Some thoughts on the Most Christian use of the Sunday. A Sermon preached at the Melodeon on Sunday, Jan. 30th, by Theodore Parker. Boston: B. H. Greene. 1848.

We are unable to assent to much that is contained in this sermon. Some of it indeed is uttered only as a "perhaps;" and in conjectures of this sort Mr. P. is not eminently happy. There is more in it of the pragmatic and the empiric than suits our feellings. And yet amidst the whole there are valuable considerations from an observing mind, and worthy thoughts which the times need, and which none have more effectively uttered than the Author of the Sermon.

Howitt's Journal, for March 1, 1848.

Most of the engravings of this No. are capital, and interpret themselves at first sight—particularly the "First Love." Hannah the artist, is more successful here than in "The Awakening of Italy." The Howitts are the principal contributors of the original matter. There is a rich array of subjects; and for the manner in which it is handled, the character of the Journal itself is the best voucher.

Transactions of the Agricultural Societies of Massachusetts, for the year 1847. pp. 277, octavo.

A very valuable document from the office of the Secretary of the Commonwealth. It should find its way into every farmer's house. The theory of farming is perhaps studied most by those who have never practiced, but in whose eye a farm stands forth, an Eden which they hope to enjoy before they die. The *practice* of farming is pursued most by those who never study its theory. Documents like this will not fail to advance the cause of agriculture.

It contains, besides the transactions, large selections from addresses delivered before various agricultural societies, and the whole of Professor Shephard's.

Crosby & Nichols publish, this week, a book, the title of which is Christian Views, or Discourses, Doctrinal, Practical, and Devotional,—designed for the candid, serious consideration of all denominations of Christians. By the author of the Christian Layman. We shall endeavor to notice it next week.

For the Register.

OBITUARY.

MRS. MARY S. ALLEN.

Married in Leominster, Jan. 6, 1848. Mr. Geo. A. Allen to Miss Mary S. Bullard.

Died in Leominster, March 28, Mrs. Mary S. Allen, aged 18 years, and 3 months.

The Bridal and the Funeral! So strangely mingled are the vicissitudes of earthly joys and sorrows! Two short months had scarcely passed, when those, who had been summoned to attend the joyous scene of the wedding, met in mournful assembly around the bier. She, in whom had centered their hopes and affections, had passed away from them,—had passed on to to God. We feared, as we looked upon her in her youthful beauty, at her bridal, that the hopes, which were kindled then, would soon be extinguished, for she had already been marked for the grave. How sadly have our anticipations been realized! And yet *not sadly!* Why should we grieve when a pure spirit goes to hold communion with its God? Are they not both seasons of good—the Bridal and the Funeral? The hour of sorrow is as blessed as the hour of joy. The conflict will draw down ministering angels to strengthen the grief-stricken spirit. The time of sorrow is the time of discipline, fitted to give the soul a higher and a purer strength. It is the time of nobler faith, of more earnest aspiration—the time which is sanctified by holier thoughts and a diviner Life. Why should we weep, when the Spirit drops its earthly garments, and soars, on angel-wings, ever upward to its God! Truly we would not call it back!

Mrs. Allen was truly a beautiful woman, beautiful in person, in character, and in life. Early imbued with a deep religious feeling, she carried it with her to the grave. Little more than a year ago, she contracted a severe cold, which resulted in consumption. The deceitful character of this insidious disease is well known. A few months since, so well and strong did she seem, that both herself and her friends cherished earnest hopes of her recovery. In the strength of these hopes, she was married to a very worthy and excellent young man, to whom she had been engaged for some time before. But these expectations met with a bitter disappointment. Since her marriage she has visibly declined, till last Tuesday morning, when she quietly breathed her last in calm serenity and cheerful hope. During all the time of a distressing illness, she was composed and resigned, suffering all without a murmur—resting trustfully on God. One of her friends in a letter to the writer, dated Monday morning, says: "Mary is very weak and low this morning, expecting every hour to be called away. It will not seem like death, so cheerful, so happy is she. She has seemed to us some days more as from Heaven, than as belonging to earth." On Tuesday morning, he writes, "Mary has just left us. She retained a perfect consciousness almost all the time till last evening—cheerful, happy,—yes—and sometimes animated at the prospect before. "Thus peacefully she passed away—

"So fades a summer cloud away,
So sinks the gale when storms are o'er;
So gently shuts the eye of day,
So dies a wave along the shore."

May the remembrance of her virtues ever comfort him, who is now left desolate. He is now connected with Heaven; a bond of union is between him and the spirit world. A. W.

GENERAL INTELLIGENCE.

Presbyterian Board of Education. From a circular by the Corresponding Secretary to the ministers and churches of the Synod of Philadelphia, it appears "there has been a falling off in the amount of the Synod's contributions of nearly *one-third*, which, adds the Secretary, is a greater diminution than our treasury can sustain. Last year it was $6463,—so far this year, (the financial year closing in May,) it is $3579."

Perfectionism a Disqualification for being a Missionary under the American Board. The Rev. Messrs. Bradley & Caswell, who have for years been missionaries in Siam, under the direction of the American Board, have received a dismission on account of their having adopted certain doctrines of the Oberlin school on entire sanctification. They have since been appointed to the Mendi mission in Africa, by the Anti-Slavery Missionary Society.

Father Taylor. We rejoice to learn that Father Taylor is doing well under the water cure at Lowell. He disease was not paralysis, but fever attended with great nervous excitability, and some inflammation of the brain.

Rev. Caleb Stetson has resigned the pastoral office over the First Congregational Society in Medford.

Americans in Germany. It is said that there are at this moment eighteen young Americans studying in the University of Berlin. They are from the North, South and West of our Union. We also learn that the geologists and other savans of that learned city, have perused with great interest and approbation the reports of Col. Fremont in California, published some time ago by Congress. Papers on these reports were read to several societies in Berlin by properly appointed persons.

Irish Unitarian Society for the Diffusion of Christian Knowledge. On Sunday, the 27th ultimo, two eloquent sermons were delivered in the meeting-houses of the First and Second Presbyterian Congregations, Rosemary street, by the Rev. James Madge, of London, after which collections were made in aid of the funds of the above society. They were both numerously and most respectably attended, and the impression made by the reverend preacher was most gratifying. The collections at the two services amounted to £59, 16s. 6d; that of the First Congregation to £30 16s. 4d., and of the Second to £29 0s. 2d.

On Monday evening, the 28th ult. the annual meeting of the members and friends of the society, was held in the school-room of the First Presbyterian Congregation, Fountain street, Belfast. The attendance was numerous and most respectable, including a great number of ladies. Among the gentlement present were Rev. Messrs. Thomas Madge, London, H. Montgomery, LL.D., Henry Alexander, Newry, George Hutton, John Porter, C. J. M'Alester, J. Scott Porter, Wm. Burden, Esq. M.D. &c &c.

Shortly after seven o'clock, on the motion of the Rev. John Scott Porter, the chair was taken by Robert Andrews, Esq. LL.D., President of the Irish Unitarian Christian Society.

The Chairman said, he obeyed the call which had been made upon him to take the chair on that occasion, not only without hesitation, but with unaffected pleasure. When that society had been first established, persons who differed with them in their views had asked, why seek to spread such principles as theirs, which consisted of so many cold negations? Such had been the question put to them by those who were ignorant of their views, and worse, by those who, knowing them, sought to misrepresent them. Now, he would wish to know what course was open to one who objected to the views of those around him, but to dissent, and dissent was denial. As long as a man conscientiously agreed with the views held by his fathers, or by others, of course denial would be unjust and unwise; but if he found himself compelled to adopt different ones, then there was, as he had remarked, no course left for him but negation. The learned gentleman then proceeded to show, that, as long as their principles as a church only were regarded, they could be charged with no such thing; and that it was only where certain matters were put forward which they conceived to be in opposition to the Word of God, that they could be said to be prone to dissent. He then referred to the error which some had fallen into, of not joining in their efforts, because they were so few in numbers, a circumstance which should have quite the contrary effect; and, with regard to those who asserted they had been unsuccessful, he utterly denied that such was the case. He instanced the rapid spread of their principles in America and on the continent of Europe, as a proof that such was not the case. (Hear, hear.) He then entered into a review of the progress made by themselves, since the period, now fifteen years since, in which they had felt themselves obliged to separate from a number of those with whom they were wont to hold communion. Considering all the circumstances attending that secession, he felt bound to say, that a most marked success had attended their exertions for the establishment of a church; and he believed he was right in asserting, that no fewer than fourteen or fifteen congregations had since joined them. (Cheers) They had made the term Unitarian, which was first, as it were, applied to them in scorn, respected, and those who had applied it to them, in this sense, at first, now turn round, and say they had no right to assume it. Nothing could be said stronger in proof of the progress they had made. There was, however, after the establishment of their principles on a sure footing, a duty which they owed it to themselves to perform; and this was to banish all the feelings which might have arisen out of that secession, and to seek to co-operate with those from whom they differed, in all good actions and benevolent undertakings. (Hear.)

The Rev. J. Scott Porter, here read the following:—

Report of the Committee to the Unitarian Society. The affairs of the Unitarian Society, have proceeded, during the past year, in a steady and satisfactory manner, but without any striking examples of either success or disappointment.

Your Committee, during the past year, have added several valuable works, which were not formerly in the catalogue, to the stock of the Society's Depository. Among these, they think themselves called upon to direct the attention of the Society to the admirable "Letters to Relatives and Friends," occasioned by the treatment which had been experienced, on her adoption of Unitarian views, by Mrs. Dana, an American lady of great ability and worth, already distinguished by writings replete with the feelings of piety, and expressed in the language of poetical genius. Such a convert does honor to our cause, and her justification for the course which she has felt it her duty to follow—in abandoning the opinions of her early life, and adopting those of the "sect every where spoken against"—surely deserves the attentive consideration of every inquiring mind.

The "Life of Dr. Noah Worcester," by the late Dr. Henry Ware, deserves to be especially noticed, as showing, in a remarkable manner, the influence of the pure and holy spirit of the Christian faith in the heart of one who was distinguished not less for his high virtues than by his lofty talents—who was a Christian Unitarian, from deep study and deliberate conviction—and who has left on record several able and original defences of the peculiar doctrines of the Unitarian doctrine, including those admirable publications, entitled, "Bible News," "The Atoning Sacrifice," and "Last Thoughts on Important Subjects."

To the same class of works belongs the interesting and edifying Memoir of Dr. Henry Ware himself, from the pen of his brother Mrs. Dana's Letters depict, in colors which can never fade, the struggles and trials of an inquiring spirit, in its transition state, anxiously seeking for Divine truth, yet oppressed by internal anxieties, arising from the necessity of abandoning long-cherished opinions, and struggling against the opposition, estrangement, and, in some cases, the scornful denunciations, of persons with whom she had lived in habits of friendly intercourse, and with whom she had taken sweet counsel, and walked to the house of God in company. The life of Worcester manifests the strength and loftiness of soul which are consistent with the profession of Unitarian views, embraced in mature life, and ably and honorably maintained. But the memoir of Dr. Ware affords a testimony still more solid to the efficiency and purity of these principles; for his mind was formed under Unitarian influences from the very first: it grew up, and acquired its grace and its strength, in constant union with the principles of Christian Unitarianism; and his character manifests how well that mode of faith is fitted for developing a spirit akin to that of the disciple whom Jesus loved.

Another work which the committee have had much pleasure in adding to the stock of the Society, during the past year, is the third edition of Mr. Wilson's "*Scripture Proofs and Scriptural Illustration of Unitarianism.*" This excellent view of the Scriptural arguments on behalf of our distinguishing tenet, and of the alleged evidence for the contrary opinion, was originally published in Belfast; and this Society did itself honor by encouraging, as far as its resources enabled it, the first and second editions. It is a good sign of the times, that all the copies of these impressions were disposed of, within a much shorter time than is usual with works of that description; and the publication of a third edition has enabled Mr. Wilson to introduce a great many valuable improvements. In its present state, it presents to the reader a fair, full, and satisfactory digest of the passages of Scripture which bear upon this most important subject, and of the modes of interpretation which have been adopted by the ablest Divines and controversialists, on both sides of the question. Taken in connexion with the "*Concessions of Trinitarians,*" by the same author, it affords a complete view of the controversy respecting the Divine unity, so far as it turns upon the declarations and statements of the Bible.

The Rev. J. S. Porter thought they should all feel gratified and honored, that a gentleman such as Mr. Madge should come forward as an advocate of that faith which was everywhere spoken against. Mr. Porter then observed, that Mr. Madge had been brought up a member of the Established Church; that he believed he was intended for the Ministry of that Church, but seeing that her articles, liturgies, and creeds, were not such as he could countenance, he had changed his sentiments, and had braved all the obloquy that relations and friends had endeavored to throw upon the views which he had adopted. He next referred to Mr. Madge's support, at an early period of the principles of civil and religious liberty, and to his throwing to the winds bright prospects, in order to devote himself to the duties of a Unitarian Minister.

The Rev. Thomas Madge begged to assure them, that the Unitarians of England were exceedingly desirous of connecting themselves more closely with the Unitarians of Ireland; and he would rejoice exceedingly, did he form a link in the chain that would join them together. It was said, it was the part of a good patriot never to despair of the Government, and he would say it was the part of a good Christian never to despair of his faith; for, if it was founded on true principles, it would make its way among the people. They should not allow disappointment to stop their efforts or cool their energies. (Hear.) Unitarians should, under all difficulties, hold more closely by their faith; they should never shrink from asserting it boldly and honestly; let them give it all the homage which it deserved, and, if they did so, they would be repaid ten-fold. He thanked them for the kind manner in which the motion had been received, and assured them, that he would return home with pleasing recollections of his visit to Ireland, on this occasion. The Reverend gentleman sat down, loudly applauded.

Dr. Montgomery believed that twenty Unitarians existed at the present time, for one that existed twenty years ago. The Rev. Dr. strenuously urged the necessity of missionary exertions, for the purpose of extending the objects of the Society, and mentioned, as a reason why they should do so, that, at the present time, there was a leaven of Unitarianism in the Presbyterian Church, and a disinclination among the people any longer to allow the Confession of Faith to be hung as a mill-stone around their necks. [Irish Unitarian Magazine.

Mr Astor's Will. The only important bequest for the public benefit is one of $400,000, by the codicil of Aug 20, 1839, for erecting suitable buildings, and establishing a library in New York, for free general use. For this purpose he appropriates a plot of ground on the southerly side of Astor place, 65 feet front by 125 deep, for the building; or, if the trustees of this bequest think it more expedient, a plot of like size east side of Astor place. The building is not to cost over $75.000, and the land is estimated at $35,000 —Then $120,000 are to be expended in books, maps, statuary, &c., and the remainder to be placed at interest, to defray the expenses of management, purchase of books, or the establishment of lectures, as the trustees may think fit. There is a bequest to the poor of Waldorf, by establishing an institution for the sick or disabled, or for the improvement of the young, of $50,000. The other public bequests are as follows, but most, if not all of them, we believe, were paid in advance during the life of the testator. The German Society, $20,000; Institution for the Blind, $5000, Half Orphan Asylum, $5000; Lying-in Asylum, $2000. The personal estate of Mr. Astor is worth from seven to nine millions of dollars, and his real estate perhaps as much more; a sum quite out of our small comprehension. [Jour. Com.

A petition from Preston county, Virginia, for the emancipation of slaves, by applying the proceeds of the public lands to their purchase, has been recently laid before the Senate of the United States. It is said to have the signatures of very respectable Virginians. We copy it here:

To the Senate and House of Representatives of the U. S. of America:

The petition of the undersigned, citizens of Fellowsville, Preston county, Va., respectfully ask that you will consider the expediency of endeavoring to effect such a change in the Constitution or laws as shall appropriate the public lands of the nation in aid of the extinction of slavery throughout the Union.

And also the expediency of appointing commissioners, whose duty it shall be, under such conditions as Congress may determine, to purchase and emancipate slaves, being female children born prior to 1856. And also of making annual appropriations by law for the purpose, on a pledge of said public lands, with a declaratory act that from and after 1856 there shall be no hereditary slavery, but that on and after that date every child born within the United States of America, their jurisdiction and territories, shall be born free.

The petition was presented by Mr. Webster. Mr Mason, one of the senators from Virginia, objected to its reception. The question of receiving it was laid on the table.

Cassius M. Clay in his lecture in Baltimore is represented as having declared that the condition of Mexico was quite equal to that of the slave states of this country, if not better.

Colonization. The Colonization Society received last month, $5479 in contributions, for the objects of the Association. A vessel will go to Liberia, from Baltimore, on the 15th of April, another will be despatched from Savannah, with the same destination, about the same time.

Slaves Made Free. The Cincinnati Chronicle notices the arrival there, from Augusta, Geo., of a colored woman and her twelve children, recently set free by "the will and testament" of a wealthy old man of that place. The woman was his favorite servant and besides giving her and her children their freedom, he also bequeathed them nearly $50,000.

Black Laws in Ohio. The Legislature of Ohio has refused to annul or amend her black laws. Not one of the members of that body, would hesitate about denouncing Slavery generally. Very few of them who do not condemn the South for holding on to the institution. Yet they deny justice to the negro, and refuse to take his testimony in any of our courts.

There are hundreds of planters in this State who refuse to emancipate their slaves, and who oppose emancipation because of free State legislation of this character. They ask, "what can the slave do if he be set free? Where can he go?" And fearing that he may be worse off, they conclude to do the best they can with him, and for him!

Most of the free States deal shamefully in this matter. The majority of the Ohio Legislature, certainly, merit a severe rebuke for their inhumanity in sustaining laws which a Kentucky statesman calls "atrocious," and most men admit to be disgraceful. [Ky. Enquirer.

Observance of the Sabbath. We understand that the Postmaster-General has intimated his readiness to close the Post Office on Sundays in towns where a majority of the inhabitants shall express a wish to that effect. [Bell's Messenger.

Diocese of Boston. *Ordination.* On Wednesday, 23d of February, the Rt. Rev. Bishop admitted to the first tonsure Mr. Thomas J. Curd, lately lieutenant in the 4th Regiment Artillery, U. S. A. It is but a few weeks since Lieut. Curd resigned his commission. He was with General Taylor in all his battles in Mexico. [Boston Catholic Observer.

A Temperance Society has been formed in Portland, under the name of the "Telegraphic Spike Society." It was formed by two individuals, who, believing they had been in the habit of spending too much of their hard earnings for liquor, drove a *spike* into a post, and under a ten dollar obligation, agreed that the first one who should drink, must draw out the spike with his teeth or forfeit the above sum.

The French Throne. A gilded chair, covered with velvet, and the letters "L. P." (Louis Philippe) on the back, surmounted by a golden crown, constituted the Throne of France, which the people destroyed in front of the palace on the 24th of February.

The motto of the new Republic consists of three words. *Liberty, Equality, Fraternity.* The Flag of the Republic is tri-color, Red, Blue, White. The Revolution has three aspects. Political, Social, Industrial. It has three master spirits, Lamartine, Blanc, Barrot.

*** In Mr. Brinley's advertisement of the "Syrup of Sarsaparilla," in this day's paper, testimony is given to it by Drs. Webster, Gay and Smith as the best Preparation of Sarsaparilla yet known," and as worthy a Diploma from the Massachusetts Charitable Association. This will be a sufficient assurance to the public, that it is no quackery, but a useful and salutary medicine.

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READ THE FOLLOWING CERTIFICATES:

☞ Messrs. Edward Brinley & Co—Gentlemen: With a bottle of "Corbett's Compound Extract of Sarsaparilla" I received a copy of the Formula for preparing it. For testing the Syrup, the fact of the existence in it of the active substances named was ascertained, and the general good qualities of the Preparation inferred.

The Formula exhibits the union of some of the best of our native medicinal Roots and Plants, with substances of the HIGHEST repute as remedial agents, and does NOT contain any metallic compound. For the cures in which the medicinal qualities of Sarsaparilla are sought, this Preparation should have a preference, in consequence of the care and skill in compounding it.

Respectfully, Aug. A. Hayes, M. D.
March 16, 1848. *State Assayer.*"

[From Mary M. Nesmith. *wife of the Hon. George W. Nesmith, President of the Northern Railroad.*]

"This may certify that I was afflicted with Salt Rheum for more than fifteen years, prior to 1847. I tried different remedies without permanent relief. In the spring of the year 1847, I was induced to test the efficacy of Dr. Corbett's "Compound Syrup of Sarsaparilla." During the space of three months I used about a quart of this medicine. I find myself fully relieved from said disease, and can therefore cheerfully recommend to others who may be afflicted in like manner to *try* this cheap and valuable Medicine.

MARY M. NESMITH."

None genuine but with Dr. Corbett's signature, and for sale by the Proprietors,
EDWARD BRINLEY & CO.,
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april1 3tis

☞ The Annual Meeting of the "NEEDLE-WOMAN'S SOCIETY" will be held in the Vestry of the Central Church, Winter street, (entrance from Central place,) on THURSDAY, April 13th, at 4 o'clock, P. M.

Subscribers are requested to bring or send in their subscriptions at that time, enclosed with their names and places of residence.

H. H. MESSENGER, Sec'y pro tem.
All persons interested are invited to attend. a8

☞ TO THE FRIENDS OF SUNDAY SCHOOLS. If there be any subject, connected with our Sunday Schools, which you wish to have noticed in the next Annual Report, or discussed at the Annual Meeting, your will particularly oblige the Committee by communicating your views to the Secreta.y, No. 12 Bedford Street, Boston. april8

☞ SUNDAY EVENING SERVICE. In addition to the usual morning and afternoon services, the Indiana Street Church will be opened *every Sunday Evening*, for public worship, to be conducted by clergymen in the city and vicinity.

☞ On Sunday Evenings the seats will be free; and a collection will be taken to defray expenses and in aid of the Society. april8

☞ REMOVAL. The Irish Protestant Society, of which Rev. J. Fisher is Pastor, has removed from Wasnington Street, to Harmony Hall, No. 21, corner of Hanover and Cross Streets. april8

☞ CAUTION. A new species of Chameleon. A young man, some 25 years old, stout and tall, able-bodied and glib-tongued, has acquired the habit of changing his own name to that of the person with whom he comes in contact, and claims relationship, of course. I received a visit from him one evening, about three weeks since, and was cozened, by statements which he made of the disasters which had befallen him at the West, and wishing for aid, till he could receive a letter from his father to enable him to return home, at Burlington, Vt. He introduced himself to me as William A. Huntoon; and from his knowledge of my relatives and friends at Salisbury, N. H., I was induced to believe his story, and to loan him money, which he promised to refund on the reception of a letter from his father, Amos Huntoon, formerly of Lebanon, N. H., now of Burlington, Vt. From a notice by Deacon Grant, in the Cataract, taken from a Boston paper, I am satisfied that he is practicing his deceptions extensively in the city. He is well acquainted with persons, and places in the vicinity of Salisbury, N. H. Let the public be on their guard—crimes seldomcome single.

BENJAMIN HUNTOON.
Canton, March 15th, 1848.

☞ FRATERNITY OF CHURCHES. A Discourse will be delivered to-morrow, (Sunday) Evening, at the Church in Federal Street, by Rev. Dr. Gannett, before the Benevolent Fraternity of Churches, at the request of the Executive Committee. Services will commence at 7 o'clock.

Seats will be reserved for Ministers and Delegates. The friends of the Ministry at Large and the public generally are invited to attend.

april8 R. C. WATERSTON, Secretary.

☞ OFFICERS AND DISTRIBUTORS OF BENEVOLENT SOCIETIES, are invited to attend a stated meeting of the "Association of Delegates" in Hall No. 3, Tremont Temple, on Tuesday, 11th inst, at 3 o'clock, P. M. Societies will please send in their Monthly Reports. By order of the Board of Managers.

F. R. WOODWARD, Sec'y.
Boston Society for the Prevention of Pauperism.
april8

☞ THE CAMBRIDGE MINISTERIAL ASSOCIATION, will meet in Cambridge, at the House of Rev. R. M. Hodges, on Tuesday, the 11th inst.
april8 WM. NEWELL, Scribe.

☞ SUNDAY SCHOOL SOCIETY. The Treasurer of the Sunday School Society acknowledges the receipt of Ten Dollars from Gentlemen connected with the Sabbath School of the First Congregational Society, New Bedford, over which Rev. Mr. Weiss is Pastor, to constitute Thomas D. Eliot, Esq., their Superintendent, a Life Member.

Boston, April 8, 1848.

MARRIAGES.

In this city, 23d ultimo, at the First Congregational Church, by Rev Mr Huntington, Mr George Lovejoy of Nelson, N. H., to Miss Margaret P. Wheaten of Boston. 30th ultimo, by the same, Charles K. Darling to Mary E., second daughter of the late Mr John Barnard.

30th ultimo, by Rev S. K. Lothrop, Charles Mixter to Fanny L., daughter of Nath'l Curtis, Jr.

In South Boston, 30th ultimo, Mr George A. Parker of Charlestown to Miss Harriet N. Felton.

In Hingham, 28th ultimo, Nicholas Baylies, Esq., of Shanghai, China, to Miss Ellen E.; also, at the same time and place, Andrew Ellison, Esq., of H., to Miss Hannah H., daughters of Ned Cushing, Esq., of H.

In New Bedford, 30th ultimo, Lieut. Chas. Hunter, U. S. Navy, of Newport, R. I., to Mary Stockton, daughter of Wm. R. Rotch, of N. B.

In Baltimore, on Tuesday evening, 28th ultimo, by Rev George W. Burnap, Sanderson Robert of Cincinnati to Mary B. Brown, daughter of the late George J. Brown of Baltimore.

DEATHS.

In Charlestown, 30th ultimo, Mrs Mary Fosdick, 86 yrs 3 mos.

In Salem, on Monday night, March 27th, Capt. Henry Archer, 58. Mr Jacob S. Clark, 39.

In Gloucester, Miss Clementine E., daughter of the late Capt Eliphalet Davis, 24.

In Northampton, March 21, Mrs Martha, wife of Mr Zenas Wright, 58.

In Nantucket, on Wednesday last, March 29th, Abby G., daughter of Mr Benjamin Brown, 16 yrs 5 mos.

In Providence, on Monday evening, March 27th, Mrs Susan Chandler, wife of Mr James T. Rhodes, in the 42d year of her age. 23d ultimo, William T., only child of Wm. T. Carpenter, 13 mos 4 days.

In New York City, 26th ultimo, Elizabeth, widow of the late William Allen, in the 69th year of her age.

1848. 1848.

SPRING STYLE.

I AM now prepared to offer to my old and new customers—for Gentlemen and Youth—for Spring and Summer—at Wholesale and Retail—a very extensive assortment of Hats and Caps, at prices which cannot fail to suit the most prudent and economical purchaser.

Store and Chambers, 173 Washington street.
april8 7tis W. M. SHUTE.

MEDICINAL USES OF THE WILD CHERRY. Ever since the settlement of America, Wild Cherry has been known to possess very important medicinal virtues. Every body knew this fact, but nobody knew how to extract its esse tial properties. Every mother gives Wild Cherry tea to her children for worms, for colds, and for almost every disease; and adults throughout our country are in the habit of making a compound of syrup of wild cherry bark, and other ingredients, to be used in spring as an antidote to complaints incident to that changeful season. It is found by experiment that the wild cherry possesses even far more important qualities than was ascribed to it. For the first stages of Consumption, Asthma, no matter how long standing, Coughs, Liver Complaints, etc., it is proved to be the best medicine known to man. Dr. Wistar's Balsam of Wild Cherry is a chemical extract, combined with a similar extract from Tar, which enhances its value. Its success in curing pulmonary diseases, in almost every stage, after our best physicians could do no more, has astonished the faculty, and led them to confess that Wistar's Balsam of Wild Cherry possesses a principle heretofore unknown among medical men.

None genuine, unless signed I. BUTTS on the wrapper.

For sale by SETH W. FOWLE, 138 Washington street, Boston, and by Druggists generally. april8

DORR'S DISCOURSE ON WHITMAN. Just published, by BENJ. H. GREENE, 124 Washington street,—A Discourse on the Life and Character of the late Rev. Jason Whitman, delivered in the First Congregational Church in Lexington, Feb. 27, 1848, by Rev. Theodore H. Dorr, Minister of the Second Congregational Society in Lexington. 3t april8

LITTELL'S LIVING AGE, No. 204. Price 12½ cents.

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SILVER PLATE AND TABLE SILVER CASTORS, BASKETS, COFFEE and TEA SETS.

Ivory Table Knives, in sets; Table Mats, Tea Trays, Nut Cracks, Napkin Rings, Fruit Knives, Nut Picks, and many other useful articles.

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GOLD CHAINS, of the most modern patterns.

Also—Candelabra, Girondoles, Porcelain Vases and other Mantel Ornaments. 6tis april1

WINKLEY & CO., 93 Washington Street, *Sign of the Lamb;* would inform their customers and the public that their assortment of SPRING GOODS is now COMPLETE; consisting of every variety of ENGLISH, GERMAN, FRENCH and AMERICAN BROADCLOTHS, CASSIMERES, DOESKINS and VESTINGS, unsurpassed in richness and variety of style; all of which they will make to order into garments in the best possible manner at VERY reasonable prices.

N. B. W & CO., are Agents for the sale of Colton's patent safety Pockets, a sure safeguard against Thieves. is6w april1

Extra Fine Silk and Wool,

—AND—

OTHER FLANNELS.

BENJ. & E. JACOBS & CO., No. 35 Tremont Row, have just received an extensive assortment of SILK and WOOL and ALL WOOL FLANNELS, suitable for Spring and Summer wear; among which are extra fine 6-4 SILK and WOOL; 4-4 do VERY FINE ENGLISA and WELCH GAUZE DO.; 5-4 and 6-4 EXTRA FINE SAXONY, for Infant's Blankets.

Purchasers in want of SUPERIOR FLANNELS are invited to examine the assortment. 6wos apr1

GENTLEMEN'S HATS!

SPRING MODE.

COOK & COSTAR,

HATTERS,

NOS. 15 AND 17 COURT STREET,

INVITE THE ATTENTION OF THEIR PATRONS AND THE PUBLIC, to the

SPRING STYLE HAT

which they introduced on Saturday, the 4th inst.

Upon issuing the Fashion the present season, C. & C., would state that their arrangements with Messrs. Wm. H. Beebe & Co., (late Beebe & Costar,) of New York, will enable them to produce a Hat, which for beauty of design, richness of material, and elegance of style, can be unapproached and inimitable.

As they have an experienced Shaper always in readiness, Gentlemen can have their Hats fitted to the oval of their heads so as to conform to the features of the wearer, and preserve the original symmetry of the Hat.

Those residing at a distance can be supplied with Hats of the Spring style by sending per mail the precise length and breadth of the Hat worn by them.

CLOTH AND FANCY CAPS.

A great variety of the latest New York and Paris styles.

Boston, March 11, 1848. 6tis

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Binding and Ruling to any desired patterns.

march11 1yis

A Card.

THE undersigned hereby informs the Clergy, Committees of Religious Societies, and others, that he is prepared to execute, in a tasteful and appropriate manner, the decoration of interior walls and ceilings of Churches, Halls, and other buildings, in *Fresco, Oak Paneling*, or other ornamental styles of Painting, and is confident that his experience in the art, and his reasonable charges, will insure satisfaction.

Ventilating transparent Window Shades in Colors representing Stained Glass, and scriptural sentences beautifully lettered on tablets in gold and relief, furnished at short notice.

Specimens of his work may be seen, and references given if required. Letters addressed to him, post paid, will be promptly attended to.

THOMAS D. MORRIS,
153 Washington Street.

Entrance No. 1 Harvard Place, directly opposite the Old South Church.
march18 eops&is6mos

NO. 15 CHAMBERS'S MISCELLANY. Just published.

Contents.

Traditionary Tales of Tweeddale, The Maid of Neidpath, etc., Madam Roland the Girondins, Shipwreck of the Medusa, Voluntary Distortions, Tigut Lacing, etc., Sculptor of the Black Forest, Poems of Sir Walter Scott, etc. etc.

This work is confidently commended to Teachers, School Committees, and all others interested in the formation of "School Libraries," as the very best work for this purpose. Its wide range of subjects, presented in the most popular style, makes it exceedingly interesting and instructive to all classes. The publishers have been favored with the most flattering testimonials from distinguished school teachers, and expressing the most earnest desire to have it introduced into the libraries of all schools.

From George B. Emerson, Esq., Chairman of the Book Committee of the Boston Schools:

Messrs. Gould, Kendall & Lincoln:—

Gentlemen,—"I have examined with a good deal of care "Chambers's Miscellany of Useful and Entertaining Knowledge" particularly with reference to its suitableness to form part of a library for young persons.—It is, indeed, a library in itself, and one of great value, containing very choice selections in history, biography, natural history, poetry, art, physiology, elegant fiction, and various departments of science, made with great taste and judgment, and with the highest moral and philanthropic purpose. It would be difficult to find any miscellany superior or even equal to it; it richly deserves the epithets "useful and entertaining," and I would recommend it very strongly as extremely well adapted to form parts of a library for the young, or of a social or circulating library, in town or country."

I am Respectf

POETRY.

"LIGHT, MORE LIGHT."

SUCH WERE THE LAST WORDS OF GOETHE.

The God-enameled flower
At early dawn looks up,
And gently would mould
Its penciled cup:
Whilst to the sun it saith—
"Arise and chase the night;
Wipe off this tear of dew—
More light! more light!"

When twilight steals away,
The wood-bird, singing, grieves,
And calls the evening back
To tint the leaves;
It saith—"O linger yet,
I still in airy flight,
Would bathe my golden breast—
Stay, stay, O light!"

And thus thy soul crieth out,
When dawn begins to break;
And in the sky it sees
The first grey streak—
Away, away dark sins,
Ye've held me in long night,
I long to walk in day—
"More light! more light!"

Then comes the life's broad noon,
With sun and sultry gleam;
And oft the soul doth err,
In act and dream.
Sun-spots arise to dim
The preference of sight;
Unsatisfied it cries—
"Temper the light!"

The evening stealeth on—
The last hours of the strife,
When angels beckon us
To leave this life;
Then as the soul soars up
To heaven's most holy height,
It crieth plaintively—
"O Lord! more light!"

More light! more light!" to see
What mystic path I tread,
What dangers hover o'er
My heart and head!
O stretch thy guiding hand
And lead me thro' this night;
Then bathe me in a flood
Of perfect light!

MISCELLANEOUS.

A MINING SCENE NEAR VALPARAISO.

"HE THAT WILL LOSE HIS LIFE SHALL SAVE IT."

The mine which our friends were destined to aid in working was about ten day's journey from the coast. At some remote period of time, it had been worked with great success by the Indians; but till its recent re-discovery by a singular accident, when it passed into the hands of a wealthy English company, it had remained unknown: the secret of its locality having died with the Indian chief, whose hatred of the rapacious Spaniards had caused him to fill up the shaft, and hide all traces by which it could be found. There was a continual ascent: for a few days they passed through comparatively peopled lands, and usually stopped at some village or hamlet by the river's side, where provisions and refreshments could be obtained for themselves and their mules, without trenching on their stores. Indeed, the abundant wild fruits, and rich and luxuriant grasses, would have stood them in good stead with but little other assistance.

But the last three days of their journey was through savage and sterile hills, by rocky gorges cut in the hard soil by streams now nearly dry; and the unbeaten track told them that travellers but rarely intruded on this lonely district. At length they reached their journey's end, and set stoutly to work to erect huts, and establish themselves for the coming winter. Numbers of Indians and half castes soon joined them to assist in the simple labors of the mine, and supply the workmen with provisions and other necessaries of life. Twelve of the Cornish men were employed in this party. Their first labors were directed to sinking a shaft of considerable depth in the mountain's side, at the place where the discoverer pointed out.

Some months elapsed before the miners arrived at any satisfactory indications of precious ores; but, confident in ultimate success, our friends had got the clerk to write for them to Polly to say "all's well," and that she must not fail to come, as they were now housed and ready to make her and the little ones comfortable in that strange country.

At the time of the expected arrival of the ship which was to bear her, the completion of the great shaft was close at hand, the appearance of the veins of ore was such as to create the most sanguine expectations, and a day was fixed for finishing off the shaft previous to commencing to raise the precious object of their labors. They worked till late on the evening of the appointed day in boring and tamping for a large blast, which was to clear away the last ledge of rock lying between them and the vein of metal.

When the charge was completed, William Wakeham and John Short were left below to fire it. The other workmen were raised upon a stage by the windlass in the usual manner; and with most culpable carelessness hastened off to the spirit-shop which had already cursed the little settlement with its presence, to make merry for having arrived at this stage of their labors, leaving only a weakly boy of fourteen or fifteen years of age at the windlass. There was some delay in fixing the match; and ere all was ready, the short twilight of those sultry regions had darkened into night, and William's old friends, the stars, looked down on him again through the deep well, as they had often done of yore. Then he and John talked of the old times and the old country, and of Polly's coming soon, and how the little ones would have grown, and how, in a few years, they would all go back home again over that terrible sea, and lay their bones to rest at last under the Cornish soil. They had no business to linger so over their work; but once they began to talk over such things as these, it was hard to stop them.

"Now we have done with this weary blast," said Wakeman, as he lighted the fuse, and stepped with his brother, on to the stage. He then sounded the whistle, the usual signal for working the windlass to raise them. They rose very slowly—unpleasantly so, indeed, for the fuse would burn but for five minutes. "Hurry on," wind faster," shouted William. Instead of that the stage stopped altogether, and a feeble childish voice from the top of the deep pit cried, "You are too heavy, I can only raise one at a time." "Get help quickly, or we'll be blown up," shouted William, now seeing the imminent peril. For some twenty feet below in the dark hole he saw the match burning rapidly down, fizzing and flashing as if running a race with them for life. "Get help," again he shouted. But the feeble voice, now in a terrified tone, told them that all had gone away but that one weak boy. "But I think I can raise one." There was but a moment to spare—perhaps not even that.

What passed through William Wakeham's mind at that tremendous time no tongue can ever tell. He dearly loved life; his pulse beat in the full vigor of sturdy health; he had learned but little of that hope whose fulfilment "passeth all understanding;" he had never read how the Roman or the Greek sought death in a good cause, and gave their name to brighten history's page and gain what in our vain human talk is immortality. But that Great being whose power and love had spoken to him in the bright stars and pleasant fields, had planted in the rude miner's breast a good and gallant heart, and in that time of trial he did as brave a deed as ever poet sang. "Good-by John." One grasp of his brother's hand, and he leaped from the stage down into the darksome pit.

Now the windlass winds freely up: there is hope for the one left; but the match burns quickly too, and writhes and flashes close down to the charge. Lay on stoutly! lay on!—strain every nerve, weak boy!—on every pull is the chance of a human life! John Short reaches the mouth of the shaft in safety; but before he springs out on the ground he turns one look below. His brother lay motionless on the bottom on one side of the rich vein of metal; at the other the terrible match blazed up just as it reached the charge. Senseless with terror, he fell on his face at the pit's mouth, and the next moment up burst the mine, shooting the rent rock and the heavy clay into the air above.

When John Short recovered himself from his stupor, he looked down the gloomy hole with hopeless agony, from whence the heavy sulphurous smoke of the powder still ascended; and as he wrung his hands he cried,—"Oh! poor Bill, dear boy, would that I had been there instead of you!" But stop—surely that is a voice—listen—closer—yes—God of mercy! he is alive still! Up from the bowels of the earth comes that cheery, hearty voice, not a tone the worse.

How my heart warms as I tell this tale!—Would that words came now at my desire to stir up the spirit to love and admiration!—Gallant William Wakeham—noble child of nature—chivalrous boor—hero unstained by slaughter! Were there in the sight of the Omnipotent aught of glory in any human action, surely your brave deed would shine before him in a brighter light than "the sun of Austerlitz" shed upon the bloody field where the power of an empire was trampled in the dust.

Down went the stage—up came Bill, blackened and bruised a little to be sure, but not to signify a jot: he had struck his head in falling against the side of the shaft and was stunned by the blow. It so happened, by one of those wonderful contingencies which sometimes occur when, in human eyes, escape seems impossible, that he fell in a corner protected by the tough metallic vein which projected a little above the level of the bottom. The explosion bent this by its force, instead of shattering it like the surrounding rock, and turned the ledge over him. This, in a great measure, defended him from the stones which fell back again into the mine. The shock aroused him from the stunning effect of the blow, which he had received in falling, and he shouted heartily, "All right, John! all right!" [Blackwood.

DISCOVERIES IN AFRICA.

Quite recently, the English have made a settlement at Aden, near the mouth of the Red Sea. Having once obtained a foot-hold, they, English-like, began to push about them, and one of their first discoveries was a river where none was marked upon any chart, and upon this they steamed three hundred miles without finding the least obstruction. Having now passed round this continent, let us look into the interior. For half a century the English government has been expending lives and treasures in a partial exploration. They have found that this whole tract of country is one of amazing fertility and beauty, abounding in gold and all sorts of tropical vegetation. There are hundreds of woods, invaluable for dying and architectural purposes, not found in other portions of the world. Through it for thousands of miles sweeps a river, from three to six miles broad, with clear water and of unsurpassed depth, flowing on at the rate of two or three miles an hour, without rock, shoal or snag, to interrupt its navigation. Other rivers pour into this, tributary waters of such volume as must have required hundreds of miles to be collected, yet they seemed scarcely to enlarge it. This river pours its waters into the Atlantic, through the most magnificent delta in the world, consisting perhaps of a hundred mouths, extending probably five hundred miles along the coast, and mostly broad, deep, and navigable for steamboats. Upon this river are scattered cities, some of which are estimated to contain a million of inhabitants, and the whole country teems with a dense population.

Far in the interior, in the very heart of the continent, is a nation in an advanced state of civilization. The grandeur and beauty of portions of the country through which the Niger makes its sweeping circuit, are indescribable. In many places its banks rise boldly a thousand feet, thickly covered with the richest vegetation of tropical climes. But all this vast and sublime country, this scene of rich fertility and romantic beauty, is apparently shut out forever from the rest of the world. It is the negro's sole possession. He need not fear the incursions of the white man there—for over this whole lovely country broods one dread malaria, and to the white man it is the "valley of the shadow of death." In expedition after expedition, sent out from the English ports on the island of Ascension, not one man in ten has returned alive, all have fallen victims to this seemingly beautiful, but awful country. It seems impossible for an Englishman to breathe that air. So dreadful is it, so small the chance of life, that criminals in England have been offered pardon, on condition of volunteering in this service, more terrible than that of gathering the poison from the fabled Upas. This country, tempting as it is, can only be penetrated at the risk of life: and it is melancholy to think, that those who have given us even the meagre information that we have, did so at the sacrifice of their lives. [Simmond's Colonial Magazine.

THE DUCHESS D'ORLEANS is a German Princess of the House of Mecklenburg-Schwerin; a House in which, as in that of Saxe-Coburg, they raise Princesses for exportation.

She was born at Ludwigslust, on the 24th January, 1814, and is necessarily 34 years of age; she married on the 30th May, 1837, FERDINAND PHILIPPE LOUIS CHARLES HENRI, Duc d'Orleans, whose virtues are said to have been as numerous as his names. He died 13th July, 1842, jumping out of his carriage while the horses were at full speed. He left behind him his wife and two children; the eldest of whom was born on the 24th of August, 1838: the romance of his life is commencing early. He rejoices in the name of LOUIS PHILIPPE ALBERT D'ORLEANS, and in the titles of "Compte de Paris," "Prince Royal."

HELENE LOUISE ELIZABETH, present Duchess d'Orleans, (or Ex-Duchess, as the consummation or check of the Revolution may determine,) is a "strong-minded woman." She is not pretty, being too much Austrian for that; but is amiable, and of irreproachable character. Had she been more fascinating in her manners and person, more in fact good-looking, she probably would have been more successful in the dramatic scene "got up" in the Chamber of Deputies; for Frenchmen, sometimes deaf to argument and constitutionally fearless, give in always to a lovely woman, especially if she be a Princess.

FIRST TRANSIT OVER THE CATARACT. A correspondent of the New York Courier and Inquirer says concerning the bridge now constructing over the Niagara:

The work is begun, and the first crossing has been made: I am fortunately enabled to send to the Courier some thrilling facts connected with this journey, such as no man in the New World ever before made.

"I raised, (says the distinguished Engineer,) my first little wire cable on Saturday, and anchored it securely both in Canada and New York. To-day (March 13,) I tightened it up, and suspended below it an iron basket, which I had caused to be prepared for the purpose, and which is attached to the pullies about the cable.

"On this little machine I crossed over to Canada, exchanged salutations with our friends there and returned again, all in 15 minutes. The wind was high, and the weather cold, but yet the trip was interesting to me—up as I was two hundred and forty feet above the rapids, and viewing as I did from the centre of the river, one of the most sublime prospects which nature has prepared on this earth of ours.

"The machinery did not work as smoothly as I wished, but in the course of this week I will have it so adjusted that anybody may cross in safety."

The view from the centre of the bridge must have been glorious, but whether sufficiently so to have repaid the adventurous architect for his perilous journey, I leave the romantic readers of the Courier to imagine. I understand that a lady has since the above date made the daring transit.

I have watched the progress of this great work anxiously. The engineer is writing his name in iron letters on the record of useful men. This is not his only achievement. The bridge constructing at Wheeling, Virginia, of 1000 feet span, is his designing. I shall keep your readers advised of every important movement in the great national work, whose first usefulness to man (the object of all right labor) I chronicle to-day. I trust it may be ages before any one shall be able to say, in respect to this Bridge of the Cataract—"The last link is broken."

LETTERS FROM HON. JOHN Q. ADAMS TO HIS SON, ON THE BIBLE AND ITS TEACHINGS.

LETTER. II.

The first point of view in which I have invited you to consider the Bible is in the light of a *Divine Revelation*. And what are we to understand by these terms?—I intend as much as possible, to avoid the field of controversy, which I am not well acquainted with, and for which I have little respect, and still less inclination. My idea of the Bible as a *Divine Revelation* is founded upon its practical use to mankind, and not upon metaphysical subtleties. There are three points of doctrine, the belief of which forms the foundation of all morality. The first is the existence of a God; the second is, the immortality of the human soul; and the third is, a future state of rewards and punishments.

Suppose it possible for a man to disbelieve either of these articles of faith, and that man will have no other law than that of the tiger, or the shark; the laws of man may bind him in chains, or may put him to death, but they can never make him wise, virtuous or happy. It is possible to believe them all, without believing that the Bible is a Divine revelation. It is so obvious to every reasonable being that he did not make himself, and the world which he inhabits could as little make itself, the moment we begin to exercise the power of reflection, it seems impossible to escape the conviction that there is a Creator.

It is equally evident that the Creator must be a spiritual, and not a material being; there is also a consciousness that the thinking part of our nature is not material, but spiritual—that it is not subject to the laws of matter, nor perishable with it. Hence arises the belief that we have an immortal soul; and pursuing the train of thought which the visible creation and observation upon ourselves suggests, we must soon discover that the Creator must also be the governor of the universe—that His wisdom, and His goodness, must be without bounds—that He is a righteous God and loves righteousness,—that mankind are bound by the laws of righteousness and are accountable to Him for their obedience to them in this life, according to their good or evil deeds.

This completion of divine justice must be reserved for another life. The existence of a Creator, the immortality of the human soul, and a future state of retribution, are therefore so perfectly congenial to natural reason when once discovered—or rather it is so impossible for natural reason to disbelieve them—that it would seem the light of natural reason could alone suffice for their discovery; but the conclusion would not be correct. Human reason may be sufficient to get an obscure glimpse of these sacred and important truths, but it cannot discover them in all their clearness. For example;—in all the numberless false religions which have swayed the minds of men in different ages and regions of the world, the idea of a God has always been included:

"Father of all! in every age,
In every clime adored—
By saint, by savage and by sage—
Jehovah, Jove, or Lord.

So says Pope's universal prayer. But it is the God of the Hebrews alone who is announced to us as the creator of the world. The ideas of God entertained by the most illustrious, and most ingenious nations of antiquity were weak and absurd. The Persians worshipped the sun; the Egytians believed in an innumerable multitude of gods, and worshipped not only oxen, crocodiles, dogs and cats, but even garlics and onions. The Greeks invented a poetical religion, and adored men and women, virtues and vices, air, water and fire, and everything that a vivid imagination could personify.

Almost all the Greek philosophers reasoned and meditated upon the nature of the gods; but scarcely any of them reflected enough even to imagine that there was but one God, and not one of them ever conceived of Him as the Creator of the world. Cicero has collected together all their opinions upon the nature of the gods, and pronounced them more like the dreams of madmen than the sober judgment of wise men. In the first book of Ovid's Metamorphoses, there is an account of the change of Chaos into the world. Before the sea and the earth, and the sky that surrounds all things, (says Ovid) there was a thing called Chaos, and some of the gods (he does not know which) separated from each other the elements of this Chaos, and turned them into the world; thus far and no farther could human reason extend. But the first words of the Bible are "In the beginning God created the heavens and the earth."

The blessed and sublime idea of God as the Creator of the universe, the source of all human happiness for which all the sages and philosophers of Greece and Rome have groped in darkness and never found, is recalled in the first verse of the book of Genesis. I call it the source of all human virtue and happiness; because when we have attained the conception of a Being, who by the mere act of His will, created the world, it would follow as an irresistible consequence,—even if we were not told that the same being must also be the Governor of His own creation—that man with all other things, was also created by Him, and must hold his felicity and virtue on the condition of obedience to His will. In the first chapters of the Bible there is a short and rapid historical narrative of the manner in which the world and man were made—of the condition upon which happiness and immortality were bestowed upon our first parents—of their transgression of this condition—of the punishment denounced upon them—and the promise of redemption from it by the "seed of the woman."

There are and always have been, where the Holy Scriptures have been known, petty witlings, and self-conceited reasoners, who cavil at some of the particular details of the narration. Even serious inquirers after truth have sometimes been perplexed to believe that there should have been evening and morning before the existence of the sun—that man should be made of clay, and woman from the ribs of man—that they should have been forbidden to eat an apple, and for disobedience to that injunction, be with all their posterity doomed to death, and that eating an apple could give "the knowledge of good and evil,"—that a serpent should speak and beguile a woman. All this is undoubtedly marvellous, and above our comprehension. Much of it is clearly figurative and allegorical; nor is it easy to distinguish what part of it is to be understood in a literal and not in a symbolical sense. But all that it imports us to know or understand is plain; the great and essential principles, upon which our duties and enjoyments depend, are involved in no obscurity. A God, the Creator and governor of the universe, is revealed in all his majesty and power; the terms upon which he gave existence and happiness to the common parents of mankind are exposed to us in the clearest way.

Disobedience to the will of God, was the offence for which he was precipitated from paradise; obedience to the will of God is the merit by which paradise is to be regained. Here then, is the foundation of all morality,—the source of all our obligations, as accountable creatures. This idea of the transcendant power of the Supreme Being is essentially connected with that by which the whole duty of man is summed up; obedience to His will. I have observed that natural reason might suffice for an obscure perception, but not for the clear discovery of these truths. Even Cicero could start to his own mind the question: Whether justice could exist upon earth unless founded upon piety? but could not settle it to his own satisfaction. The ray of divine light contained in the principle, that justice has no other foundation than piety, could make its way to the soul of the heathen, but there it was extinguished in the low, unsettled and inconsistent notions which were the only foundations of his piety. How could his piety be pure or sound, when he did not know whether there was one God or a thousand—whether he, or they had or had not any concern in the formation of the world, and whether they had any regard to the affairs or the conduct of mankind?

Once assume the idea of a single God the creator of all things, whose will is the law of moral obligation to man, and to whom man is accountable, and piety becomes as rational as it is essential; it becomes the first of human duties; and not a doubt can thenceforth remain, that fidelity in the associations of human piety and that most excellent virtue, repose upon no other foundation. At a later age than Cicero, Longinus expressly quotes the 3d verse of the 1st chapter of Genesis as an example of the sublime. "God said let there be light, and there was light;" and wherein consists its sublimity? In the image of the transcendent power presented to the mind, with the most striking simplicity of expression. Yet this verse only exhibits the effects of that transcendent power which the first verse discloses in announcing as the Creator of the world. The true subject is in the idea given us of God. To such a God the heart of man must yield with cheerfulness the tribute of homage which it never could pay to the numerous gods of Egypt, to the dissolute debauchees of the heathen mythology, nor even to the more elevated, but not less fantastical imaginations of the Grecian philosophers and sages.

From your affectionate Father,
JOHN Q. ADAMS.

TOUCHING ANECDOTE. At a Teacher's Convention in Springfield, Mr. Sweetzer, in an eloquent speech, illustrated the force of example by the following striking anecdote:—

A painter while journeying, accidentally fell in with a most beautiful child, and was so enraptured with its countenance that he immediately resolved to paint it, and carried his determination into execution.

"Hanging the painting in his studio, he made it his guardian angel, and when he was despondingor angry, sought encouragement and calmness in gazing into its beautiful face. He thought that if he could ever meet with its counterpart, he would paint that also. Years passed away and the painter succeeded in finding no one so infernally ugly-looking as to satisfy his idea of an opposite to his darling picture; but by chance while visiting a prison, after having almost given up in despair, he saw a young man stretched upon the floor of his cell in a perfect paroxysm of rage. This struck him as his desideratum, and he lost no time in transferring the face to canvass, and placing it side by side with his ideal of purity, innocence and beauty. And who, think you, was the original of his last painting? *The same that when a child, had furnished him with his long-cherished and beautiful picture*: the innocent, happy, and darling babe. The change had been wrought by the teachings he had been subjected to, and the examples set before him."—"Let us," said Mr. Sweetzer, "take warning from this lesson; and do what we all can to rescue angels from becoming fiends." [Springfield Republican.

PER SWITZERLAND.

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